CATHOLIC · ACTION ·

Vol. XX, No. 6 June, 1938

SOCIAL ACTION NUMBER

Reports of the Milwaukee National Conference of Social Action

Including Two Summary Articles Evaluating the Milwaukee Meeting—"Social Justice Makes Its Claim" and "The Clergy and Social Justice"; Message of His Excellency, Archbishop Cicognani, Apostolic Delegate to the U. S.; Excerpts From Conference Addresses by Archbishops Stritch of Milwaukee, Mooney of Detroit, McNicholas of Cincinnati, Bishop O'Hara of Great Falls, and Monsignors Corrigan and Ryan of Washington, D. C.

The C. P. A. at New Orleans

Ideals of Catholic Social Work

Progress of Montezuma Seminary

A Philosopher Looks at Social Work:

V. Unreasonable Altruism

Milwaukee Meeting of the N. C. C. M. Board

N. C. C. W. Activities in the Dioceses

Our Common Catholic Interests

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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TABLE OF CONTENTS

JUNE, 1938

PAGE

Our Common Catholic Interests 3

The C.P.A. at New Orleans 7
By Burke Walsh

Social Justice Makes Its Claim .. 9
By Rev. R. A. McGowan

The Church's Answer to the Social Question 12
By Most Rev. Samuel A. Stritch

The American Tradition 13
By Most Rev. Edward Mooney

Pope Pius XI—Apostle of Social Action 14
By Most Rev. John T. McNicholas, O.P.

A Christian Social Order 15
By Most Rev. Edwin V. O'Hara

Month by Month with the N.C.W.C. 16

Apostolic Delegate's Letter to Conference 19

"Re-Americanize America" ... 20
By Rt. Rev. Msgr. Joseph M. Corrigan

A Nine-point Economic Program 20
By Rt. Rev. Msgr. John A. Ryan

Social Justice Programs Planned by Clergy 21

Work of N.C.W.C. Lay Organizations Explained 23

Meeting of N.C.C.M. Board 24

A Philosopher Looks at Social Work 25
V. Unreasonable Altruism
By Rev. J. F. Finnegan

Ideals of Catholic Social Work. 27
By Rt. Rev. Msgr. Fulton J. Sheen

N.C.C.W. Activities in the Dioceses 28

The N.C.C.W's Institute on Industry 30

FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XX, No. 6 JUNE, 1938

OUR COMMON CATHOLIC INTERESTS

THE pitiable plight of thousands of Catholic refugees from religious oppression in Germany was brought strikingly to light in reports considered at the spring meeting of the Administrative Board of the National Catholic Welfare Conference briefly reported in the May issue of CATHOLIC ACTION.

N. C. W. C. Administrative Board Actively Concerned in Plight Of Catholic Refugees from Germany

The reports, presented by the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and chairman of the N. C. W. C. Bishops' Committee on Catholic Refugees from Germany, will probably reveal to many for the first time that Catholic refugees from Germany are very numerous and that their suffering is acute. It has been believed by many that Jews were the only ones forced out of Germany in any great numbers by oppressive government measures. Reports read at the spring meeting of the Bishops show that Catholics, too, are suffering in this way and on a very large scale. The situation has been accentuated since the absorption of Catholic Austria by Germany.

The Administrative Board also discussed at length the Second World Youth Congress, to be held at Vassar College, Poughkeepsie, N. Y., August 15 to 24, with a view to warning Catholics against participation in it. While these congresses hold out general themes which seem laudable, and earnestly invite Catholics to take active part in their deliberations, it is the position of the Bishops that Catholics should not do so. The youth congresses embrace a number of youth organizations and agencies, but they have come to be dominated by Communist and other left-wing united-front groups. It is the position of the Bishops that Catholics can not fraternize with these radical groups, which pretend to offer cooperative action but avowedly would destroy, if given the opportunity, the very things for which Catholics stand.

The Bishops of the Administrative Board expressed gratification in the fact that throughout the country Catholics are taking the lead in the vigorous and successful crusade against indecent magazines and other salacious publications. A resolution was adopted commending those directing the movement in various dioceses throughout the country.

The Board considered in detail plans for expanding the facilities of Catholic youth organization, and methods of obtaining a wider distribution and knowledge of Catholic principles, teachings and activities among Americans generally.

Archbishop Rummel read two reports. The first presented statistics and findings of Catholic refugee committees operating in Europe, and the second dealt with the work of the United States Committee for Catholic Refugees from Germany.

Committees abroad estimate that there are some 50,000 Catholic refugees from Germany and some 20,000 Catholic refugees from Austria. Between 10 and 25 per cent of all of these are persons of the professional class, professors, doctors, lawyers and the like, and about half of these, in turn, are "non-Aryans." The non-professional group ranges from 75 to 90 per cent of the total in different cases, and again about half of them are "non-Aryans." Some 300 priests have been compelled to flee their native country, the victims of calumny and persecution, these committees state.

While some of the refugees left their country by emigration, abandoning professional practices, busi-

nesses, and the like, a very large number, chiefly "Aryans," left their country in headlong flight, amidst the greatest deprivations and distress. The spiritual life of the refugees is totally disrupted.

The United States Bishops' Committee for Catholic Refugees from Germany had taken 566 cases, had closed out 93, and had 473 cases on hand as of March 31 last, Archbishop Rummel reported, covering a six-month period. "During the half-year period from October 1, 1937, to March 31, 1938, a notable increase of cases over a similar period was evidenced, and during the last month quite a number of Austrian refugees has come to our attention," the report stated. "This number may be expected to increase greatly when Catholics will be able to leave the country. At present the border is closed and heavily guarded so that almost no one can escape the Nazi net."

Some of them are confined at present in Nazi concentration camps. The committee reports loans to refugees in this country for immigration and settlement, and for emergency relief, and financial assistance to sufferers abroad.

Bishop Peterson, Addressing N. C. E. A. Convention, Pleads for American School

LED by the Most Rev. John B. Peterson, Bishop of Manchester and president general of the National Catholic Educational Association, and sponsored by by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and episcopal chairman of the N. C. W. C. Department of Catholic Action Study, the thirty-fifth annual convention of the National Catholic Educational Association held at Milwaukee, Wis., April 20-21-22 was regarded on all sides as one of the most successful in the history of the Association. A cablegram from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, in response to a message of filial greeting sent to His Holiness, Pope Pius XI, conveyed to the Association and its members the Apostolic Benediction.

Bishop Peterson, in his opening address, dwelt on the challenge to American educators as a result of "the crisis, the revolution through which the world is passing, and the fate to be feared for our republic, our Church, and our schools."

To meet this challenge, Bishop Peterson said, was the task of American educators. "The American school must surely have among its aims the preparation of the pupil to live the American democracy, and so to live as to perpetuate our plan of government by the people for the people's good," he said. "The American school must surely be animated by the spirit of the American Constitution. It must train its youth to preserve that spirit. That spirit emanates from America's Declaration of Independence.

"The American school," Bishop Peterson added, "if it is to remain American, must hold to this spirit; and the more tenaciously in this day, when world figures are deriding democracy and religion and boasting of their purpose to destroy both. Be it said, in passing, that they are at least logical. Our fathers' God and our democracy stand or fall together. For if there be neither God, nor the freedom of will, democracy is but a delusion and human rights a dream. Less logical are some educational forces which would drive God from education and pretend to protect democracy."

Knowledge and Love Of Truth Fundamental Aim of Catholic Education

REV. DR. GEORGE JOHNSON, director of the N. C. W. C. Department of Education and secretary general of the National Catholic Educational Association, addressing the banquet session of the convention, said that the great fundamental purpose of Christian education is to develop in the young knowledge and love of the truth as Christ lived it, and thus show forth the power of Christ in everything that they think or do.

"Whatever may be said of Catholics, this one thing they have demonstrated," said Dr. Johnson: "They are of the stuff of which martyrs are made. We who live today are blood brothers of those who have lived in every period of the Church's history and who have gone gladly into bondage and death in defense of their Faith. We have learned the truth and tasted the joys that are born of possessing it. Life without it would be meaningless and futile, and hence there is no sacrifice we are not ready to make in order that it may be preserved to us and our posterity."

Dr. Johnson referred to the "sacrifices we are making for it—tremendous sacrifices—today in this land where educational opportunity is supposed to be equal for all. The tax gatherer reaches his hand into our pocket and extracts therefrom our hard-earned money, a large part of which the Government then uses to build and maintain schools.

"However, in these later days," he said, "the philosophy of the tax-supported school is not even maintaining the semblance of neutrality. Indirectly, but none the less effectively, through the medium of schools of education, teachers' colleges, books on education, and other instrumentalities, a point of view that is directly anti-Christian is being propagated, and is bound ere long to express itself openly in courses of study and textbooks."

The Most Rev. Aloysius J. Muench, Bishop of Fargo, spoke before the joint session of major- and minor-seminary representatives on the subject, "Objectives of a Social-Science Course in a Seminary Curriculum." The Most Rev. Edwin V. O'Hara, Bishop of Great Falls

and episcopal chairman of the N. C. W. C. Social Action Department, was also in attendance at the convention.

Resolutions adopted at the convention expressed the ideas of the delegates on a number of important matters, particularly the neglect of religion in contemporary American education. The resolution referring to the desire of the Catholic people of the U. S. for the religious instruction of their children, said in part:

"The Catholic people in this country want their children to have an American education and hence they are providing them with Catholic schools. No man can be a good citizen who has not learned to love the Lord his God with all his heart and soul and mind and strength and to love his neighbor as himself. . . . We pledge ourselves anew to our sacred task as Christian educators, to translate the faith that is in us into pedagogical action so that it may become ever more real and vital in the lives of our children and our youth. We realize that we have an obligation to discover and utilize the best methods and procedures that educational philosophy and educational science can devise to make effective the purposes for which our schools exist."

The convention attested its homage to Pope Pius XI, and stated that: "To the Catholic educator he has given a plan of action. The example of his own indomitable fortitude in the face of overwhelming odds is for all of us a source of inspiration."

Expressions of thanks to Archbishop Stritch and to the Rev. Edmund J. Goebel, diocesan superintendent of schools, and to the clergy and laity of the Milwaukee Archdiocese were also contained in the resolutions.

Industrial Discussion And Conciliation Urged By Archbishop Mooney

ON MAY 9, in an address to 600 members of the Detroit Economic Club, the Most Rev. Edward Mooney, Archbishop of Detroit and episcopal chairman, N. C. W. C. Administrative Board, condemned the hardness, cruelty and relentlessness of the modern economic system, emphasized the necessity of ethical principles being applied to economics, and urged action to stem the trend toward an American proletariat. The ethics largely dominating economic life today are in "flat contradiction," Archbishop Mooney said, "with the ethics of historic Christianity—and historic Judaism as well." His Excellency stated that a way must be found to give the ordinary, industrious American "a real stake in America" by making it possible for him to have ownership both in his home and in his means of livelihood.

"As an ideal," the Archbishop explained, "this means more than a living wage, even on an annual basis; it means an opportunity to secure ownership proportionate to a man's ability and willingness to acquire in fair ways. Only in a practical working towards that ideal lies real progress and, I might add, real safety for America. This is the only road to a measure of economic freedom which gives security and entails responsibility. One does not have to evoke the menacing specter of Communism to realize how pertinent to our own conditions here is this wise remark to an alert student of history: 'Political freedom without economic freedom is almost worthless; and it is because the modern proletariat has the one kind of freedom without the other that its rebellion is now threatening the very structure of the modern world.'"

"Less than two months ago I had the privilege of discussing this very question with a wise and high-minded leader of men—Pope Pius XI. He quoted as applicable to economic conditions the world over today the saying of a great writer and a great student of human nature. The thought was that many men in power are humane and considerate enough to treat well the men who are under them, but not humane and considerate enough to treat with the men who are under them. Isn't this true? And isn't it surprising that it is true of men in power who have themselves come up from the ranks of labor? Surely they ought to know the soul of the workman well enough to realize that men want to be treated with even more than to be treated well. It is this instinct that marks the difference between a freeman and a slave. Surely, too, they ought to know that the one most effective way to spike the gun of the agitator and the revolutionist is to treat with the men whose grievances he is ready to exploit for his own explosive and subversive ends."

In his plea for industrial discussion and conciliation, Archbishop McNicholas said:

"We must either talk out our differences or fight them out. Who can doubt which of these two is the American way to settle differences? Who that loves America and all that America stands for can fail to be deeply disturbed at the sight of preparations to fight out differences rather than to talk them out? Who can fail to see that the outlook in America today would be far more hopeful if the amount of thought and money which is being expended on preparing for industrial strife were to be spent on developing agencies for industrial discussion and conciliation? Is it too much to say that the fate of our country in a critical day depends chiefly on our finding moderate men on the side of capital and of labor who are willing to sit down together in patient and considerate good will to talk out their differences and difficulties in an effort to further interests which are essentially in harmony and not in conflict? Is it presumptuous for a newcomer here to say that Detroit looks like an exceptional terrain for the work of such pathfinders in industrial cooperation?"

1938 Official Catholic Directory Lists Among Million Facts Catholic Population of United States at 21,451,460

THE Catholic population of the United States, Alaska, and the Hawaiian Islands is 21,451,460, the *Official Catholic Directory* for 1938, just published by P. J. Kenedy & Sons, reports. This represents an increase of 492,326 over that of 1937. The increase in the last year was, in turn, 56,245 greater than that of the year before. Comparative figures show an increase of 1,762,411 over a period of 10 years and an increase of 4,035,157 in 20 years.

With the creation of three new provinces, three new archdioceses and five new dioceses, the directory this year records more major changes in both the Hierarchy and the governmental structure than ever before.

The foregoing changes bring the number of archdioceses up to 19, with 93 dioceses, two vicariates, and one Abbey Nullius, 115 Ordinariats in all. The cardinals, archbishops, and bishops now number 132, seven more than last year. The See of Burlington is the only bishopric now vacant.

The total number of the clergy, 32,668, shows an increase of 1,019, serving 18,428 churches and missions and several thousand other institutions. One new seminary was opened, which brings the total to 206, with 15,984 seminarians. There are now 193 colleges for men, 676 colleges and academies for girls, and 1,306 diocesan and private high schools. This last figure is an increase of 127 over last year.

Parochial schools have increased from 7,445 to 8,028. The total of parochial school pupils is given as 2,101,376, a decrease of 68,689, which is quite properly accounted for by the correct classification of students in parochial high schools, as shown by the increase of 202,234 reported for institutions of higher learning.

The directory annually records more than a million Catholic facts. The complete revision from cover to cover every year of the 1,100 closely packed pages covering the United States alone, necessitates changes ranging to the hundreds of thousands. With the creation of the three new archdioceses and five new dioceses since the last printing, thousands of revisions more than normal have been required.

The directory is available in three editions. A paper-bound volume lists data for the United States and its possessions, and there are also the complete edition, giving data for the United States, Canada, and the British Isles, and the same volume in stiff cloth covers.

1938 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

June, 1938

13-17—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—Twenty-third annual convention, Buffalo, N. Y.

13-18—CATHOLIC LIBRARY ASSOCIATION—annual meeting, Kansas City, Mo.

19-22—CATHOLIC WOMEN'S LEAGUE OF CANADA, Quebec City, Canada.

19-25—N. C. C. W. INDUSTRIAL INSTITUTE—Washington, D. C.

21-23—FRANCISCAN EDUCATIONAL CONFERENCE—Twentieth annual meeting, Rensselaer, N. Y.

22-26—NATIONAL EUCHARISTIC CONGRESS OF CANADA—Quebec, Canada.

25-26—KAPPA GAMMA PI—East regional meeting, Philadelphia, Pa.

26-30—KNIGHTS OF ST. JOHN AND LADIES' AUXILIARY—Forty-second International and Sixteenth Biennial Convention, Philadelphia, Pa.

July, 1938

11-13—YOUNG LADIES' INSTITUTE—Thirty-eighth grand institute, Santa Cruz, Calif.

18-Aug. 12—SUMMER SCHOOL OF CATHOLIC SOCIAL ACTION FOR THE CLERGY—Chicago, Ill.

29-30—LAY MEN'S RETREAT MOVEMENT—annual convention, Niagara Falls, N. Y.

August, 1938

1-6—SUMMER SCHOOL OF CATHOLIC ACTION FOR SOUTHERN AND SOUTHWESTERN STATES UNDER AUSPICES OF THE BLESSED VIRGIN SODALITY HEADQUARTERS—New Orleans, La.

7-27—SECOND COOPERATIVE CONFERENCE, Antigonish, Nova Scotia.

8-13—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—Washington, D. C.

15-20—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—Boston, Mass.

Week of August 14—KNIGHTS OF COLUMBUS—fifty-sixth annual international convention, Cincinnati, Ohio.

21—CATHOLIC CENTRAL VEREIN AND NATIONAL CATHOLIC WOMEN'S UNION—Annual conventions, Bethlehem, Pa.

22-27—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—Chicago, Ill.

24-28—INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE—thirteenth biennial convention, Cleveland, Ohio.

29-Sept. 3—SUMMER SCHOOL OF CATHOLIC ACTION, UNDER AUSPICES OF BLESSED VIRGIN SODALITY HEADQUARTERS—St. Paul, Minn.

September, 1938

2-4—FEDERATION OF COLLEGE CATHOLIC CLUBS—1938 international conference, Washington, D. C.

21-22—MINNESOTA COUNCIL OF CATHOLIC WOMEN—eighteenth annual convention, Minneapolis, Minn.

24—INSTITUTE FOR DIRECTORS OF DIOCESAN RURAL LIFE BUREAUS, Vincennes, Ind.

25-28—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—Sixteenth annual convention, Vincennes, Ind.

October, 1938

1-4—CONFRATERNITY OF CHRISTIAN DOCTRINE—fourth national catechetical congress, Hartford, Conn.

9-12—NATIONAL CATHOLIC CHARITIES CONFERENCE—Twenty-fourth annual meeting, Richmond, Va.

12-14—**Bishops of the United States—annual meeting, Washington, D. C.**

16-20—EIGHTH NATIONAL EUCHARISTIC CONGRESS—New Orleans, La.

22-26—NATIONAL COUNCIL OF CATHOLIC WOMEN, NATIONAL CONVENTION—Biloxi, Mississippi.

November, 1938

5-6—CATHOLIC EVIDENCE CONFERENCE—Seventh annual convention, Philadelphia, Pa.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

THE C. P. A. *at* NEW ORLEANS

By Burke Walsh
N. C. W. C. News Service
Staff Correspondent

TWENTY-EIGHTH Annual Meeting, favored by Holy Father's blessing and a message of greeting from the Apostolic Delegate to the United States, honored by the presence of six Archbishops and Bishops and letters of praise and encouragement from six other members of the Hierarchy, most impressive in history of Association.

HAPPILY combining a wide variety of social and business sessions, unique in a half-dozen respects, the twenty-eighth annual meeting of the Catholic Press Association of the United States, just held at New Orleans, La., will go down in the annals of that organization as one of the most impressive in its entire history.

Favored with the blessing of His Holiness Pope Pius XI, conveyed in a cablegram from His Eminence Eugenio Cardinal Pacelli, Papal Secretary of State, the convention had six members of the Hierarchy actively participating in various portions of its program, and received written encouragement from another half-dozen Archbishops and Bishops.

Delegate Praises Power of Catholic Press

The representative of the Holy Father in the United States—His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States—sent a personal message of greeting to the convention. His Excellency said that "under the guidance of the Hierarchy our Catholic papers are a powerful means of disseminating the doctrines of Christ and of combating error and indecency in every form." "That the Catholic Press may become ever a more potent instrument for good in the hands of those commissioned by God to teach and sanctify and rule the Church is the special prayer with which I ask God to bless the work of your convention," Archbishop Cicognani added.

Declaring that "sinister forces in the United States are seeking to entangle our Government and individual American citizens in international conflicts," the C. P. A. went on record as opposing "any action or conduct on the part of Government, groups or individuals tending to involve us in affairs of any foreign government."

The Association declared, in another resolution, that the situation in Spain has been "generally misrepresented through various agencies which have in many instances succeeded in victimizing parts of the secular press," that, "through the efforts of the *N. C. W. C. News Service* and unbiased correspondents, the effect of this misrepresentation has been in part counteracted," and that "events in Spain have justified the stand taken by the Catholic Press of the United States." The resolution advocated that the "C. P. A. continue its mission of ascertaining and disseminating the truth and cooperating with that portion of the secular press which desires to present conditions as they are, especially as regards the situation of the Church in that unhappy country."

Reinforcing the Catholic Press' crusade against indecent literature, the Association resolved to "continue unabated its service to the Church and the nation by its vigorous and unrelenting campaign," and that its members "make every effort to enlist the cooperation of the secular press and public officials in this campaign to blot out obscene and offensive literature."

Aid Pledged to Eucharistic Congress

The Association also agreed unanimously to "put forth its best effort to help make the great National Eucharistic Congress in New Orleans in October an outstanding event in the United States in honor of our Eucharistic Lord." Papers were called upon to feature in a special manner the year 1939 as the sesquicentennial of the establishment of the first Catholic Diocese in the United States by the appointment of John Carroll as the first Bishop of Baltimore. New metropolitans and bishops named during the last year were given special greetings by the C. P. A.

In thanking the Most Rev. Joseph Rummel, Archbishop of New Orleans, for his graciousness as host to the convention, and in thanking the five Bishops for their active participation in the sessions, the C. P. A. thanked all the members of the American Hierarchy through the Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the Press Department, National Catholic Welfare Conference. This particular resolution expressed to Bishop Gannon the C. P. A.'s "gratitude and appreciation for his official and personal interest in the welfare of the Catholic Press, manifested by his attendance at our sessions and his

heartening words directing our energies into new channels that will bear fruit."

Archbishop Rummel assisted at the Solemn Pontifical Mass with which the convention was opened, and addressed the delegates on two different occasions. Bishop Gannon took active part in the meeting, twice addressing the delegates. The Most Rev. Richard O. Gerow, Bishop of Natchez, was celebrant of the opening Mass, and also participating were the Most Rev. John B. Morris, Bishop of Little Rock; the Most Rev. Anthony J. Schuler, S.J., Bishop of El Paso, who spoke at the dinner session, and the Most Rev. Jules B. Jeanmard, Bishop of Lafayette.

Also present at the opening Mass were the Rt. Rev. Abbot Columban Thuis, O.S.B., and the Rt. Rev. Abbot Paul Schaeuble, O.S.B.

Letters from Members of Hierarchy

His Eminence William Cardinal O'Connell, Archbishop of Boston, declared in a letter to the convention that "printed Catholic thought must—and will—protect our beloved country" from the "poisoned streams of misinformation" prevalent today. But, His Eminence added, "again and again we must remember that the charity of Christ should inform our literature."

"The diocesan papers have developed greatly in recent years by the energy of their editors and with the aid of the National Catholic Welfare Conference News Service," a letter from the Most Rev. John J. Mitty, Archbishop of San Francisco, declared. "Appealing to the faithful nucleus of the more devout, this body of news, and the forceful persuasion of the Catholic editors," he added, "has done much to prevent the triumph of the communist propaganda in this country, which, if unopposed by the Catholic papers almost alone, might have drawn this nation into war. Too much praise cannot be given for what has been done."

"We must erect our needed temples of brick and stone to house our holy religion," wrote the Most Rev. Bishop James E. Walsh, M.M., Superior General of the Maryknoll Fathers, "but we must also build temples of words to enshrine it in all its beauty before the gaze of men. It is something to hint at its glory in the poetry of stone, but far more vital is it to limn that glory in words."

Plea for Catholic Press Support

"Would you give a world to Christ?" Bishop Walsh asked. "Build Him churches; love the beauty of His house, and the place where His glory dwelleth. But do not overlook the most powerful and far-reaching means of all to bring Him into His Own. Support the Catholic Press that is translating Him in eloquence and power to a world that lives by the printed word."

Other members of the Hierarchy expressing regret that urgent matters prevented their personal participation in the convention sessions, wrote words of high praise and sincere encouragement to the Catholic journalists.

A telegram from the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, said "deliberation on the question of extending the influence of the Catholic Press was never more opportune," and assured the delegates that "we of the N. C. W. C. cherish the opportunity of collaborating in the mission of the Catholic Press and pledge ourselves to service not only according to the highest standards of efficiency but in a spirit of consecration for the welfare of the Church and of our Country."

1938-39 Officers Chosen

The New Orleans meeting elected Charles H. Ridder, publisher of *The Catholic News,* New York, to the office of president of the Catholic Press Association. Mr. Ridder succeeds Vincent de Paul Fitzpatrick, managing editor of *The Catholic Review*, Baltimore, who had rounded out two terms in office.

Rt. Rev. Msgr. Peter M. H. Wynhoven, editor of *Catholic Action of the South,* New Orleans, and head of the committee that arranged for the convention in the Crescent City, was named vice president. The Rev. Charles J. Mullaly, S.J., editor of *The Messenger of the Sacred Heart,* New York, was elected treasurer to succeed Mr. Ridder, and Joseph H. Meier, of Chicago, was reelected secretary. Mr. Fitzpatrick, the Rev. Dr. Edward Lodge Curran, editor of *Light,* Brooklyn, and president of the International Catholic Truth Society, and Simon A. Baldus, managing editor of *Extension Magazine,* Chicago, were chosen to serve on the Executive Board.

Msgr. Wynhoven's Abilities Amaze Delegates

Social events arranged in connection with the convention filled the delegates with admiration and wonder. Monsignor Wynhoven's apparent ability to command the cooperation and hospitality of his fellow-townsmen without limit, and the eager and happy response of the residents of New Orleans was a topic of comment. The Governor of Louisiana, the Mayor of New Orleans, the Sheriff of Jefferson County, and one of New Orlean's most distinguished surgeons, Dr. Joseph A. Danna, personally entertained the delegates at separate social functions.

Particularly interesting were the discussions developed by the consideration of "Modern Propaganda" by the Magazine Session, of "The Individuality of Our Newspapers" by the Editorial Session, of "A United Front for Securing National Advertising" by the Advertising Session, and of "The Catholic Paper and the Catholic Home" by the Circulation Session.

Presiding over the first of these meetings, the Rev. Francis P. LeBuffe, S.J., business (*Turn to page* 22)

Social Justice Makes its Claim

By Rev. R. A. McGowan

A BRIEF commentary by the Assistant Director of the N. C. W. C. Social Action Department on the unprecedented National Catholic Social Action Conference, held in Milwaukee, Wisconsin, May 1-4, 1938, under the sponsorship of the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and Episcopal Chairman of the N. C. W. C. Department of Catholic Action Study.

A PERSON should be sparing of large adjectives. But no one who attended the National Catholic Social Action Conference held in Milwaukee—Sunday to Wednesday—May 1-4, could help but say that it was a great meeting. It was great in the theme that it consistently followed. It was great in the breadth of its approach to the theme. It was great in the spirit in which it attacked the theme. It was great in the bulk of attendance. It was great in the enthusiasm of its participants and auditors. It was great as a living tribute to the vitality of Catholic social teaching.

The meeting was under the patronage of the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, and the program was under the direction of the N. C. W. C. Social Action Department in cooperation with the Catholic University School of Social Science and the Catholic Conference on Industrial Problems.

THE work of organizing the meeting, apart from the speaking program, was admirably handled by the office of the Holy Name Society and the Catholic Youth Organization in Milwaukee under the charge of Rev. Paul Tanner, secretary of Catholic Action in the diocese, and Mr. Leo Dohn, general secretary of the diocesan Holy Name Society. Their efficiency and their energy brought out the great attendance and gave the meeting the compelling, driving force which it held for everyone.

Twenty-five bishops attended of whom 23 participated in the program: there were 4,900 paid adult registrants, and another thousand and more students, for the working sessions; 6,600 persons attended the opening Mass Sunday; 7,500 attended the Sunday mass meeting and more than 10,000 the Tuesday mass meeting; some 750 priests attended the priests' meeting on Wednesday; the proceedings will make a book of over 300 pages.

Well over 300 names were on the program. People from more than 80 dioceses, including several in Canada were in attendance.

OPENING with Pontifical Mass in the civic auditorium, celebrated by Archbishop Stritch on an altar especially and beautifully designed at no cost by a Milwaukee artist and constructed free by Milwaukee workmen, the Conference sounded its opening key-note of spiritual help in solving our economic problems under the guidance of religion. Benediction of the Most Blessed Sacrament closed both the Sunday and Tuesday evening mass meetings. A choir of 50 seminarians sang the mass and the "Festival Singers"—a chorus of over 75—sang the hymns at the two Benedictions. Upwards of 10,000 at the closing Mass meeting sang "Holy God" as Benediction ended in a great tribute of thanksgiving for the Conference.

The frame-work of the Conference seemed complicated, but in fact was extremely simple. All the meetings centered in one theme: *What is necessary to establish a Christian Social Order.* An introductory general conference told the principles—the principles of the moral law on work and wealth, the principles of the organization of the industries and professions to live up to the moral law and the principles of government in relation to both moral law and democratically self-governing industries and professions.

The Mass Meeting Sunday night treated this same theme in relation to the Church both in its history and in the person of its

HOLY FATHER SENDS BLESSING TO MILWAUKEE CONFERENCE

FOLLOWING is the text of a cablegram from Vatican City received and read by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, at the Pontifical Mass opening the Milwaukee National Catholic Social Action Conference.

"Holy Father is following with profound interest the preparations for the first National Catholic Social Action Conference in Milwaukee.

"He warmly commends its high purposes and invokes Divine guidance upon the deliberations. From his heart he sends Your Excellency and the conferees his paternal Apostolic Benediction.

"CARDINAL PACELLI."

Bishops' Contribution to Social Justice Discussions

TWENTY-FIVE members of the American and Canadian Hierarchies were present at the Milwaukee National Social Action Conference, expounding the Church's doctrine in scheduled addresses or in enlightening remarks delivered while presiding as chairman of various sectional meetings.

In addition to Archbishop Stritch, sponsor of the Conference, the following archbishops and bishops took part in this history-making meeting:

American Hierarchy—*Archbishops:* Most Rev. Edward Mooney, of Detroit; Most Rev. Francis J. L. Beckman, of Dubuque; Most Rev. John T. McNicholas, O.P., of Cincinnati; Most. Rev. John Gregory Murray, of St. Paul.

Bishops: Most Rev. Edwin V. O'Hara, of Great Falls; Most Rev. Robert E. Lucey, of Amarillo; Most Rev. Aloisius J. Muench, of Fargo; Most Rev. Karl J. Alter, of Toledo; Most Rev. Hugh C. Boyle, of Pittsburgh; Most Rev. Thomas F. Lillis, of Kansas City; Most Rev. Joseph H. Albers, of Lansing; Most Rev. F. M. Kelly, of Winona; Most Rev. R. O. Gerow, of Natchez; Most Rev. John J. Swint, of Wheeling; Most Rev. Emmet M. Walsh, of Charleston; Most Rev. Henry Althoff, of Belleville; Most Rev. William R. Griffin, of La Crosse; Most Rev. Hubert C. LeBlond, of St. Joseph; Most Rev. Joseph C. Plagens, of Marquette; Most Rev. Edward F. Hoban, of Rockford; Most Rev. Stanislaus V. Bona, of Grand Island; and Rt. Rev. Alcuin Deutsch, Abbott, Collegeville, Minn.

Canadian Hierarchy: Most Rev. James C. McGuigan, Archbishop of Toronto; and Most Rev. John T. Kidd, Bishop of London, Ontario.

In this issue, CATHOLIC ACTION carries excerpts from addresses by a number of prelates participating in the Milwaukee meeting and regrets it cannot print all addresses in full.

A limited printing of the full proceedings will, it is announced, be available at $1.00 per copy plus 10 cents postage, through the headquarters of the Conference, 225 E. Michigan Street, Milwaukee, Wis., to which office all requests for the full record should be addressed.

Pertinent excerpts from addresses of bishops, priests and laity other than those reported in this issue, will appear in future issues of CATHOLIC ACTION as far as our limited space will permit.

reigning Pontiff, Pius XI. The Mass Meeting on Tuesday night treated it in relation to the traditions and the present opportunities of America.

In between were two kinds of meetings. One kind was a series of formal meetings on particular industries and professions and groups and also particular problems—such as insecurity and such as finance and credit. Upon them the principles of the central theme were brought to bear. The second kind was a series of discussions in which meetings, ranging from a mere handful to several hundred persons, discussed the theme itself and its application both as it had been treated in the main sessions and on new subjects and new phases.

AN ever-swelling note in the theme was what Catholics can do to prepare themselves better and to organize in Catholic Action better so when the Conference was over Catholics would do their part better to create a Christian social order in the United States.

The N. C. W. C. Lay Organizations Department luncheon on Tuesday had this as its sole aim. The general conference on Tuesday afternoon, after giving a summary of the other sessions and presenting two sets of recommendations of things to be done in industry, farming and the professions and in governmental life to make the Catholic social order live, returned to Catholic Action in addresses by Bishops O'Hara and Alter, chairman and vice-chairman of the N. C. W. C. Social Action Department. Half of the discussion groups that afternoon met to consider Catholic Action further. Two large meetings of priests on the day following were given over to what priests are doing and can do to make Catholic social teaching known and practiced in the United States.

Listing the problems, industries, professions and groups that were put under the search-light of the theme will show the breadth of the meeting. There were sectional meetings on farming, automobiles, railroads, steel, printing, meat packing, and insurance, coal, needle trades and building trades. There were sectional meetings also on youth in industry and women in industry. There were meetings on the medical profession and the legal profession. In the discussion groups there were additional meetings on the guilds, on the Negro in industry, on government employment, on housing, on shipping, on international economic life, on the paper industry, on cotton, on dairying, on trade associations and special group discussions by the deans of law schools, the Rural Life Conference and the Industrial Conference, the *Christian Front* and the *Catholic Worker*.

AS THE meeting proceeded, the central theme was told over and over again. Industry after industry was measured by its standards—the wide-reaching standards of justice and social justice which the encyclicals of the popes have taught, the standards of self-governing organized industries and professions in "occupational groups," and the standards of legislation and governmental action in relation to the central theme. Little time was spent in outlining evils save to emphasize the methods of their correction. Little time was spent in exposing Individualism or the new Economic Domination or Communism or Fascism. The approach throughout was the constructive one of trying to decide what to do to meet and solve the well-known economic evils of our time.

In the sessions on the industries, for example, the

prevailing rule was for an employer to tell the good things that his industry is doing and the better things he would have it do, for a labor official to speak in the same vein and for a representative of Catholic social teaching to praise the industry for what it had done well but to point out the things yet to be done for the encyclicals to be lived up to. Organization was emphasized throughout — organization of employers and unions. In the sessions on bituminous coal and farming, the approach was again the realistic one of beginning with the governmental measures now in force to regulate coal and farm production.

Two convictions ran throughout all the meetings. One was that serious as the problems are, they can be solved. The other was that to solve them there must be continuous growth out of a struggling and evil present, in which there is, however, much that is good, into a continually better future. A reasoned hope of growing gradually into the full social program of the Church, step by step, was the prevailing spirit from the beginning to the end. There was no blinking at difficulties. The difficulties were faced. There was realism. But there was no despair and there was little searching after sudden panaceas.

In other pages of this issue of CATHOLIC ACTION are excerpts from the sermon of Archbishop Stritch at the Mass, from the address of Archbishop McNicholas on Our Holy Father, from the address of Archbishop Mooney on the relations to the American principles of government of the Christian Social Order of industries and professions organized for social justice, and from the joint address of Bishop O'Hara and Bishop Alter on Catholic Action and on specific points demanded by a Catholic social order. In a general conference towards the end, Reverend Raymond J. Miller, Redemptorist Father at Oconomowoc, presented a resume of the other sessions, and Msgr. Ryan, director of the National Catholic Welfare Conference Social Action Department, presented certain definite recommendations (see page 20) for next steps to be taken in the United States both for recovery and to apply the "occupational group" system to America.

Indeed the Conference brought the "vocational group," or "occupational group," or guild idea of the Encyclicals both into greater prominence and into a clearer understanding. It became clear as the meeting proceeded that we can move gradually from our present position by practical steps into the whole Encyclical program.

One, let us hope, lasting result of the Conference is the stimulation it should give to Catholic Action the year round, and the plans it was the occasion for presenting for Catholic work in preparing Catholics better to know the whole social teaching of the Church. This part of the Conference is told of in more detail in other parts of these pages.

Before the Conference began, some considered that the attempt was too ambitious. As it opened, the hopes of even the more sanguine were realized. As it continued, it was thought that surely in two years another such Conference should be held. When it ended, the demand was being made that it be repeated every year.

N. C. W. C. Representation at Milwaukee Conference

ASIDE from the leading parts taken by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, episcopal chairman of the N. C. W. C. Department of Catholic Action Study and sponsor of the National Catholic Social Action Conference, and by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, episcopal chairman, and the Most Rev. Karl J. Alter, Bishop of Toledo, assistant episcopal chairman of the N. C. W. C. Social Action Department, which, together with the Catholic Conference and Industrial Problems and the School of Social Sciences of the Catholic University of America, was responsible for the program of the conference, the following members of the Hierarchy, prelates, priests and lay executives—all officially connected with the N. C. W. C.—attended the conference and rendered important services either through scheduled addresses or in preliminary arrangements:

THE Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board; the Most Rev. John Gregory Murray, Archbishop of St. Paul and member of the N. C. W. C. Administrative Board; the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, chairman of the Episcopal Committee on Motion Pictures, N. C. W. C.; the Most Rev. Emmet M. Walsh, Bishop of Charleston and Assistant Bishop to the N. C. W. C. Administrative Board; the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C.; the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department; the Rev. R. A. McGowan, assistant director, N. C. W. C. Social Action Department; the Rev. Edgar Schmiedeler, O.S.B., director, N. C. W. C. Rural Life Bureau and Family Life Section; the Rev. Vincent Mooney, C.S.C., director, N. C. W. C. Youth Bureau; Miss Agnes G. Regan, executive secretary, National Council of Catholic Women; Miss Linna E. Bresette, field representative of the N. C. W. C. Social Action Department; and Mr. Edward J. Heffron, executive secretary, National Council of Catholic Men.

A FEATURE of the meeting was the N. C. W. C. Exhibit of Charts and Literature which was arranged through the cooperation of Miss Katherine R. Williams, national president of the National Council of Catholic Women and her associates in the Milwaukee Archdiocesan Council.

IN THE preliminary work of organization as well as in actual carrying out of the program the most efficient cooperation was accorded the agencies responsible for the conference program by the Rev. Paul F. Tanner, chairman, and his associates on the Milwaukee Committee.

The CHURCH'S ANSWER *to the* SOCIAL QUESTION

By
Archbishop Stritch

IN STATING the aims of the National Catholic Social Action Conference at the Pontifical Mass which opened the epoch-making Milwaukee meeting, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, stated that the principal aim was "not so much to discuss the nature and maladies which afflict the body social as by discussion and interchange of opinion to learn better the application of the Christian remedy which is alone potent to restore social health and vigor." For the opening ceremony, over 8,000 persons, including 18 members of the American Hierarchy, gathered in the Milwaukee auditorium where a special altar had been erected.

"Tragic, indeed, it is," said His Excellency, "to see many men, driven by their very distress, seek relief from the panderers of social nostrums. It is not that they reject the pharmacon of the Church, but that they know nothing of it. We shall rest content if this Conference results in so familiarizing you with this remedy that you will lend yourselves to spreading a wider knowledge of it, and its wider use."

Difficulty of Problem Seen by Holy Father

Archbishop Stritch, in beginning his discourse, proceeded to an analysis of the "Social Question" from the viewpoint of His Holiness, Pope Pius XI, who in his Encyclical "Forty Years After" called it "the difficult problem of human solidarity."

"Nowhere," the Archbishop said, "has the social problem been stated more briefly and comprehensively. Basically it is a problem of human solidarity and scholars who have given it deep study agree on its difficulty. In every organism each member must function after its nature and yet in such harmony with other members as to make the united function the action of the whole and for the whole. There is a certain limited and imperfect individualism in every member which, however, is not injurious to or violative of the perfect individuality of the whole. Human society must be organic for it is made up of living things. Indeed, since these beings are rational free men, its organic nature must be patterned after the highest living organism—man. Thus we find in human society individuals, families, private associations, each of which functioning according to its own nature must contribute in harmony with the others to the welfare of the commonwealth under the inspiration of religion."

Quoting Pope Leo XIII on the necessity for harmony in the social body, Archbishop Stritch said:

"Where harmony between classes and all social members is not found there is the unmistakable symptom of a social malady. Our efforts these days will be to discover the ways and the means to solve the difficult problem of human solidarity."

Answering the enquiry: "Has the Church an answer to the 'Social Question'? the Archbishop stated:

The Church's Answer Explained

"Has the Church an answer to the Social Question? . . . Yes! The Church has an answer. On May 15, 1891, Pope Leo XIII, marvelously anticipating much that has come to pass, in his celebrated letter, *Rerum Novarum,* gave that answer. Had men heeded that answer and not allowed themselves to be deceived by the rhetorical mouthings of irrational individualists and the desertmakers, their troubles would be insignificant at this time. Stout-hearted men, however, did listen and few though their number was, they in their schools and institutions and literature kept alive the Leonine teachings to which, in no small measure, is due the turn of the tide in social matters during these past four decades. Still it is sad to be forced to state that generally the answer of Pope Leo was not heeded. On May 15, 1931, Pope Pius XI, with a firm reassuring voice amidst universal distress in the language of changed conditions again gave that answer in his letter *Quadragesimo Anno.* Men, no longer under the delusion of mere dreams and keenly alive to facts, did listen, and let us hope that this answer of Pope Pius XI will be heeded and made the basis of social reconstruction.

Demands of Justice and Charity

"The Church fixes the moral principles to which free social and economic behavior must conform and she states these principles in terms of contemporary social and economic practice. In addition, she is the witness to imperishable truths without which every effort at social reconstruction is doomed to failure. While it would be fair and right to say that the observance of the whole Christian moral code is a postulate of right social and economic free behavior, we shall limit ourserves to the need of the two outstandingly needed virtues in our social and economic relations. The first of these is Justice and the second Charity. Sometimes in emphasizing the social bearing of these virtues we speak of Social Justice and Social Charity. Note the order in which these virtues are mentioned, for true charity must follow and not precede justice. Men in their social relations must never seek to do from charity what justice demands.

"The Church in stating the demands of these virtues in the specific terms of our problems and demanding that every man under penalty of violating the moral

law meet these demands offers the very first requisite for a true solution of the Social Question. But her contribution is even greater than this for she stands witness to immutable truths without which there can be no solution. Courageously she defends the right of private ownership, but she says that ownership has a twofold aspect, individual and social. Here is a basic point for sound economy. Man has the right to own property but in its use he may not be anti-social or forgetful of his duties to his fellow men. At once irrational individualism and impossible collectivism stand condemned. Again the Church upholds the ideal of the Christian family, stable and sanctioned by the Sacrament of Matrimony. All sane men agree that the welfare of society rests ultimately on the welfare of the domestic society, the family. Destroy it and in effect you have destroyed private ownership, noble incentive, and right order.

"In upholding the ideal of the Christian family the Church makes a mighty contribution to the solution of the Social Question. I shall mention only one other teaching of the Church which has a direct bearing on the solution of the Social Question. She is witness to Christ and Christ Crucified, in Whom and through Whom alone there can be true brotherhood among men, wholehearted cooperation and human solidarity. In standing witness to these truths the Church points the way to the true answer to the Social Question, and if others will unite with her in building our social and economic institutions with the skill of experts on the basis of the answer of the Church, speedily we shall be relieved of social maladies and experience the health that brings happiness and strength.

"And," concluded the Archbishop, "this answer of the Church is wholly congenial to the spirit of our democratic institutions."

The AMERICAN TRADITION

By Archbishop Mooney

SPEAKING on "The American Tradition" at the closing Tuesday evening session of the Milwaukee National Catholic Social Action Conference, the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the N. C. W. C. Administrative Board, emphasized the Christian social order as an American opportunity. Excerpts from His Excellency's address follow:

"Here as elsewhere," said Archbishop Mooney, "economic individualism is intellectually bankrupt. Thinking men see that it is in reality the negation of a social program. In the reaction against the excesses of its heyday and against the general misery of its grand debacle, Individualism's favorite defense is to raise the cry 'Americanism,' and to point to the spectre of government absolutism as the looming alternative. This defense is valid against Communism which invokes government absolutism for the pretended relief of the proletariat. This defense is valid, too, against the various types of Fascism which invoke government absolutism for the protection of property. This defense is not valid against the program of a Christian social order which the great Encyclicals adopt.

Program of the Encyclicals

That program, as you know, stands for the protection of private property and for the uplift of the proletariat through a more just distribution of that property but it does not stand for any sort of government absolutism. On the contrary, that program retains, in its system of occupational groups, the democratic processes which Americans revere, and reflects, in its attitude toward government's part in economic life, the traditional Christian principles which the founding fathers wrote into our American Constitution. A Christian social order, therefore, not only presents a real American opportunity; it represents our only opportunity to save the things for which we love America."

Archbishop Mooney pointed out that our Constitution, "charter of all that is distinctively American in our national spirit," was written in "an age that was renegade to the traditions of Christendom in economic theory and practice," yet "the founding fathers built this nation on principles which logically at least cut straight across those evil currents."

Promotion of the General Welfare

Noting "a world of meaning" in the fact that while our Government "was to *establish* justice, it was only to *promote* the general welfare," Archbishop Mooney declared. "When we say that the Government is to promote the general welfare," he said, "we just as clearly connote or imply that Government was to leave to the citizens themselves the initiative in achieving general welfare, that Government was to leave to the people themselves in the first instance the duty of making their ownership and their work serve themselves and others." Noting that "our American system divides governmental powers among the federal authorities, the states, the counties, and the cities or towns," Archbishop Mooney said:

"To sum up, then, a Christian social order envisages a well-defined partnership, dedicated to social justice and inspired by the charity of brotherhood in Christ, between government—federal, state or city—and the self-governing, democratically organized memberships

of the industries, of agriculture, of the trades and the professions. Who that knows the genius of America as expressed in our governmental ideals and institutions can fail to see that such a Christian social order represents a truly American opportunity? Who that sees this can fail to see further that it represents a distinctively American Catholic responsibility?"

"The conference we are closing tonight bears impressive witness to the fact that the Catholics of Milwaukee, under the far-seeing leadership of their Archbishop, are alive to that responsibility. The nation-wide Catholic organization which has sponsored this conference bears even more impressive witness to the fact that the Church in America is alive to that responsibility. The National Catholic Welfare Conference was set up by the Bishops of the United States nearly twenty years ago for purposes which compass the discharge of that responsibility. They had in mind as one of their prime objectives the contribution which American Catholics can make to the establishment of a Christian social order in our country. They had in mind to make American Catholics more highly appreciate and other Americans more clearly understand the social value of the Christian heritage which the Church guards and transmits from generation to generation. They had in mind to bring to bear on all the reaches of social life the saving force of those undying moral laws which are written in the heart of man and in the word of God. This purpose is either manifest or latent in the work of all the departments which the N. C. W. C. has set up for the ordered furtherance of a great fundamental aim. That purpose is explicit and exclusive in the work of the Social Action Department under whose auspices this conference has been held and in the desire of the department to keep in close touch with the two nation-wide federations of Catholic women and Catholic men, the N. C. C. W. and the N. C. C. M., as vehicles for the diffusion of Catholic social principles and agencies for their application to American life.

"With the publication of the social encyclicals the work of the Social Action Department has been given a clearer focus and a more definite immediate scope. Those encyclicals not only formulate principles; they propose a program for a Christian social order. A world in ferment is looking for a program—not merely for what the practical man will call vague principles. The thinking part of our American world will essay the proposals of that program in the light of their adaptability to national traditions and institutions which rightly are still held sacred."

Pope Pius XI--Apostle *of* Social Action

By Archbishop McNicholas

FOLLOWING are some excerpts from the address of the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, entitled "Pope Pius XI, Apostle of Social Action," delivered at a mass meeting which was part of the Milwaukee National Catholic Social Action Conference:

"More than sixteen years ago Pius XI ascended the watch-tower of Peter. His vigilance has astonished the world. He has studied profoundly during these years the whole human family. He has observed every group. He is as familiar with the neopagan degradation of poverty as if he were living in the midst of it; he knows its causes, its history. Pius XI, as the apostle of the oppressed, knows the height and depth and fullness of the oppression of all the children of men. He speaks as a true father who loves his poor and oppressed children."

Human Problems Known to Pope Pius XI

"Every pressing human problem of the social order has been studied by Pius XI. Every aspect has been considered and solutions have been offered that have surpassed in their wisdom those proposed by the wisest of worldly men. . . .

"Pius XI has spoken so clearly on the reform of the social order in the State and on the correction of morals that he cannot be misunderstood. We must be sincerely grateful to the Department of Social Action of the National Catholic Welfare Conference for interpreting the mind of our Holy Father, and for promoting discussion clubs and industrial conferences which have done so much in our country to make social justice better understood. Its greater task, however, is before it—namely, to have social justice applied. . . .

Evils of Capitalism Condemned

"While Pius XI condemns in strong language the evil of capitalism and states fearlessly the case against the unjust treatment accorded the poor and laboring man, he never arrays class against class. With perfect detachment from the spirit of the capitalist and industrialist, the Holy Father sees clearly that strange perversion which frequently is the companion of wealth and which makes the wealthy oppressors of the poor and laboring classes. . . . Pius XI always speaks as the father who loves all his children, whatever be their differences. As the Common Father, his heart goes out to all classes. He loves all, he seeks to serve all.

"Pope Pius calls for 'the reform of the social order and the correction of morals.' The reform of the

social order refers principally to the State. We should not infer from this that the Holy Father wishes to change the structure of our government. Christ did not come to found an earthly kingdom, nor even to direct earthly rulers in dealing with matters purely civil. . . .

"Our present duty is to help to restore the organic form of social life. We need institutions organically linked with one another which will relieve the State, and do things by delegated civil authority. . . .

"The varied groups of society are members of the social body. There is a hierarchy in its members. If all groups wished to be physicians, or lawyers, or scholars, or farmers, or engineers, we should have the disruption of society. It is natural that there be many social groups which are formed by reason of intellectual gifts, inclinations, and circumstances of individuals. It is advantageous that these groups be organically linked together for the common good. These members of the social body have naturally varied functions and dignity, which in no way militate against the nature and dignity of man. The dignity of working men certainly exceeds the dignity of lazy and voluntarily idle men. . . .

"The Pope insists on the correction of morals today. There are many revolutionary spirits who sincerely think that in Communism is to be found the remedy for the abuses of Capitalism. Many who think they are guided by Marx feel that he offers a philosophy of life which will prove the panacea for the poor and the oppressed. Marx did not give us a philosophy; he gave us a technique of revolution. Marxism wants action. It has no interest in academic speculations. Whatever cannot be verified by experience is without value. Many who will not admit that they are followers of Marx are nevertheless infected by his false revolutionary technique.

"It is manifest that one of the basic things which true Christian Social Action must do is to popularize the truth of fixed and immutable principles of morality. If these are not unchanged and unchangeable, then we must logically expect disorder, tragedy, and revolution in society. Those seize and maintain political power who have might on their side. Without fixed principles of morality there can be no reform of society, there can be no peace among the nations. There is no commandment of love, either of God or of man.

"How infinitely superior is the law of the Gospel and of love over every other system."

A Christian Social Order

By Bishop O'Hara

THE following statement, prepared by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Social Action Department, in cooperation with the Most Rev. Karl J. Alter, Bishop of Toledo and assistant chairman of the Department, was read at the closing meeting of the National Catholic Social Action Conference in Milwaukee. It is a resumé of "principles which may be regarded as basic to the development of a Christian Social Order in a democratic society."

"1. That industrial and financial power must not be divorced from social responsibility; those exercising such power must always have in view the good of the industry or business as a whole and also the common good.

"2. That a prominent aim of industry should be to provide stable employment so as to eliminate the insecurity and the other social ills that arise from excessive changes of employment and residence.

"3. That as machinery is introduced into industry workers thereby displaced should be guaranteed adequate protection.

"4. That employment should be available for workers at not less than a family living income.

"5. That a Christian Social Order in America will look forward to some participation by employes in profits, and management.

"6. That a wide distribution of ownership of productive property should be encouraged by legislation.

"7. That there should be limitations of hours of labor in keeping with human need for rest and relaxation. This is especially true in regard to the labor of women and young persons. The industrial employment of children outside of the family should be prohibited.

"8. That monopoly should be controlled in the public interest.

"9. That collective bargaining through freely chosen representatives be recognized as a basic right of labor.

"10. That minimum wage standards be set up by law for labor unprotected by collective bargaining.

"11. That the legitimacy of the profit motive in the development and conduct of business be frankly recognized; and its control in the interest of the common good should not aim at its extinction.

"12. That there must be an increase of wealth produced, if there is to be an adequate increase of wealth distributed.

"13. That a proper objective of monetary policy is to avoid rapid and violent fluctuations in commodity price levels.

"14. That after a man has given his productive life to industry, he should be assured of security against illness and dependent old age.

"15. That a balance must be maintained between

(*Continued on page* 19)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul; and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

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General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Pope Pius XI Sends Gift as Token of Gratitude for Devotion of U. S. Catholics

THE appreciation of His Holiness, Pope Pius XI, for the loyal devotion manifested by the bishops, priests, and Catholic laity of the United States is betokened by a magnificently decorated candle, a gift of the Holy Father, which arrived last month at the Apostolic Delegation in Washington, D. C. It is the first time that His Holiness has sent such a present to the Apostolic Delegate.

The candle, one of those Pope Pius XI received last Candlemas Day, when, in keeping with tradition, the heads of religious orders and institutes presented candles to the Holy Father at the Vatican, is four and a half feet high and three inches in diameter. It is of pure beeswax, artistically embellished with hand-painted decorations. Reproduced on the candle, in authentic colors, are a representation of the Blessed Mother, as Patroness of the United States under the title of the Immaculate Conception; the coat-of-arms of Pope Pius XI; and a shield of the United States with the motto, "E Pluribus Unum." Other decorations surround these, and the candle is surmounted with a cap-like tassle, with which it can be hung up. This tassle is in the Papal colors.

A letter from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, accompanied the candle. It expresses the Holy Father's affection for the Catholic laity of the United States and praises the loyalty and zeal of the American Bishops. Cardinal Pacelli also conveyed Pope Pius XI's joy and his prayer that this spirit of loyalty will continue in the future as it has in the past. The necessity for cooperation is emphasized by the rich opportunities afforded the Church in this country, the letter adds.

N. C. W. C. Officials to Have Leading Parts in Reno Regional Youth Conference

AS THIS issue of CATHOLIC ACTION is being made ready for the printer, prominent specialists in youth guidance are assembling for a two-day (May 28-29) Catholic Regional Youth Convention in Reno, Nev., the theme of which is "Youth's Place in Religion and Lay Activities." Delegates are expected from all dioceses west of Denver, and the program will include addresses by national leaders in the youth movement. Among the prelates and lay leaders scheduled to attend are the Most Rev. John J. Mitty, Archbishop of San Francisco; the Most Rev. Joseph F. Rummel, Archbishop of New Orleans; and the Most Rev. Edwin V. O'Hara, Bishop of Great Falls—all members of the N. C. W. C. Administrative Board. The Rev. Vincent Mooney, C.S.C., director of the Catholic Youth Bureau, N. C. W. C.; Miss Anne Sarachon Hooley, national chairman of the N. C. C. W. Youth Committee; and Miss Anna Rose Kimpel, N. C. C. W. field representative for youth, are also taking part in the meeting. Archbishop Rummel will speak on "The Catholic Laity" and Father Mooney will discuss "Coordinating Our Youth Work." The Rev. Eugene Shea, director of Catholic Youth in San Francisco, also will speak, and at the banquet, which will close the session, William McCarthy, postmaster of San Francisco and representative of the National Council of Catholic Men, will be the toastmaster.

N. C. W. C. Executives to Participate in Chicago Catholic Action School for Clergy

COMPLETE plans for a Summer School of Catholic Social Action for members of the clergy to be held at St. Mary of the Lake Seminary, Mundelein, Ill., were announced last month—on May 15, anniversary of the great Papal Encyclicals *Rerum Novarum* and *Quadragesimo Anno*. The school will be held July 18 to August 12. The announcement was made following a meeting of the faculty of the seminary, and it was stated that the course will follow the teachings of the encyclicals.

The conference comes as a consequence to the stirring appeal made by His Eminence, George Cardinal Mundelein, Archbishop of Chicago, to the Holy Name Society members at the beginning of the present year.

Priests from all over the country are invited to attend and are expected to augment the large enrollment of priests of the Archdiocese of Chicago. Both diocesan and regular priests will be enrolled. Outstanding leaders in Catholic Social Action will conduct the classes, and they will be assisted by local clergymen who are recognized authorities on social subjects.

The faculty will include the following: The Most Rev. Robert E. Lucey, Bishop of Amarillo; the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department,

With the N. C. W. C.

Cardinal Rossi, Head of Consistorial Congregation, Lauds Work of N. C. W. C. in Letter to Archbishop Mooney, Chairman, N. C. W. C. Administrative Board

THE continued progress of the National Catholic Welfare Conference "in every field of action, particularly in the religious and social," is noted with special interest by His Eminence, Raffaelo Carlo Cardinal Rossi, O.C.D., Secretary of the Sacred Consistorial Congregation in Rome, in a letter sent last month in acknowledgment of the receipt of the annual reports of the departments and bureaus of the Welfare Conference for 1937. The letter is addressed to the Most Rev. Edward Mooney, Archbishop of Detroit and Chairman of the N. C. W. C. Administrative Board. His Eminence particularly commends the N. C. W. C.'s wide diffusion, through pamphlets and conferences, of the various encyclicals of the Holy Father. The text of Cardinal Rossi's letter is as follows:

"Most Reverend Excellency:

"This Sacred Congregation is much pleased with the volume containing the 'Minutes of the Nineteenth Meeting of the N. C. W. C.' and the 'Annual Reports' of the various departments for the year 1937, which Your Excellency so kindly transmitted through the Apostolic Delegation.

"The continued progress of the Conference in every field of action, particularly in the religious and social, has been noted with great satisfaction. We have learned with special interest the charitable work of both priests and faithful, in behalf of refugees and emigrants.

"But what is particularly worthy of emphasis and of approbation—the beneficial effects of which cannot be recounted—is the widespread knowledge given to the encyclicals of the Holy Father by the National Catholic Welfare Conference, by pamphlet distribution and through conventions.

"With the hope that your work will bear ever greater fruits, this Sacred Congregation congratulates Your Excellency, the Chairman of the Administrative Board, N. C. W. C., and their Excellencies the Bishops who collaborate with you, and invokes upon all the workers of the Conference the special blessing of God."

National Catholic Welfare Conference; the Rt. Rev. Msgr. Francis J. Haas, Ph.D., director of the School of Social Science at the Catholic University of America, Washington, D. C.; the Rev. Bernard Dempsey, S.J., translator of "The Reorganization of Social Economy"; the Rev. John F. Cronin, S.S., author of "Economics and Society" and professor of Economics at St. Mary's Seminary, Baltimore.

The school, it was announced, will be a step toward equipping members of the clergy to fulfill the injunction of His Holiness, Pope Pius XI, to "go to the working man, especially where he is poor."

Bishop Hunt of Salt Lake City, Next Catholic Hour Speaker, Begins Series June 12

THE MOST REV. DUANE G. HUNT, Bishop of Salt Lake City, returns to the Catholic Hour on June 12 to begin a series of seven addresses on the subject, "The Appeal to Reason." The title of his first talk will be "The Need for Authority."

Bishop Hunt was born in Reynolds, Nebr., in 1884; was raised in a devout Protestant family; and educated in the public schools. After graduation from Cornell College, Iowa, and a period of post-graduate work at the University of Iowa and the University of Chicago, he taught in the Iowa public schools and later became an instructor in public speaking at the University of Utah. He was converted to the Catholic Faith in 1913 and ordained to the priesthood seven years later. He was for nine years Vicar General of the Diocese of Salt Lake, and three years editor of the diocesan paper, *The Intermountain Catholic*. On October 28, 1937, he was consecrated Bishop of Salt Lake.

Bishop Hunt is one of the best-known radio speakers west of the Mississippi. During six months of each of the past 11 years he has given weekly radio addresses in Salt Lake City on various aspects of the Catholic religion. He has made two prior appearance in the Catholic Hour, having given a series of seven addresses on "Misunderstood Truths" in 1935, and a series of five addresses on "Misunderstanding the Catholic Church" in 1936.

The dates and titles of Bishop Hunt's weekly talks are: June 12, "The Need for Authority"; June 19, "The Divinity of Christ"; June 26, "The Divinity of the Church"; July 3, "The Apostolicity of the Church"; July 10, "The Sacraments"; July 17, "The Real Presence"; July 24, "The Sacrament of Matrimony."

Monsignor Ready, Speaking for N. C. W. C., Pays Tribute to Late Monsignor Pace

THE tribute of the National Catholic Welfare Conference to the services of the late Monsignor Edward A. Pace in aiding by his counsel in the organization of the Conference was paid by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., in the following words:

"The National Catholic Welfare Conference holds sacred the memory of Monsignor Edward A. Pace. With generosity, inspired always by zeal and loyalty toward the Church and by love of Country, Monsignor Pace devoted his time and gave the wisdom of his counsel to those charged with the responsibility of organizing the National Catholic Welfare Conference. Associated with Father John J. Burke in the early days of the work, Doctor Pace until the end manifested deepest interest in the Conference. The wisdom of his counsel is reflected especially in the development of the work of the N. C. W. C. Department of Education.

"A man gifted with a mind that found its inspiration in the history and teachings of the Church, in him we mourn the loss of a noble friend. Our prayers follow him in gratitude and affection. His priestly talents of mind and soul have enriched a hundredfold the Church and our Country."

Bishop O'Hara, of Great Falls, Reports Progress in Work of Revision of New Testament

THE Editorial Board for the Revision of the New Testament met last month at the Sulpician Seminary in Washington, D. C., with the Most Rev. Edwin V. O'Hara, Bishop of Great Falls, presiding. General satisfaction was expressed at the progress of the work. Within a few weeks, St. John's Gospel will be issued privately in order to elicit the criticism of Biblical scholars, it was announced. This will be followed shortly by a commentary on the Gospel.

(*Turn to next page*)

MONTH *by* MONTH *with the* N.C.W.C.

(*Continued from previous page*)

At the same meeting the Committee on the Principles for the Revision of the Old Testament drew up a tentative set of principles for the revision of the Old Testament, work on which, it is hoped, will be under way by the fall.

The Executive Board of the Biblical Association also discussed plans for the publication of "The Catholic Biblical Quarterly" beginning January, 1939.

A feature article dealing with the progress and significance of this important project will appear in an early issue of CATHOLIC ACTION.

Successful Diocesan Eucharistic Congress Held in Great Falls Under Sponsorship of Bishop O'Hara

THE first diocesan Eucharistic Congress ever held in the Diocese of Great Falls was carried out in Great Falls, Mont., May 9-10.

Thousands of Catholics from all parts of the diocese took part in the three-day manifestation of love for the Holy Eucharist. The Congress opened with a solemn Mass celebrated by the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the N. C. W. C. Social Action Department, while later in the day a Holy Hour for women was conducted by the Rev. Francis P. Carroll, Bishop of Calgary, Alberta. Following this were a Holy Hour for children, a meeting of the Diocesan Council o Catholic Men, and a dinner for the clergy.

In the early part of the evening the solemn Eucharisti Procession was held. The marchers walked four abreast t the stadium in a procession a mile long. About 7,00 crowded into the stadium for the Holy Hour which followed culminating in Midnight Mass. Thereafter Mass was cele brated every half hour until the next morning.

At a pontifical Mass the following morning in St. Ann' Cathedral, four young men were ordained to the priest hood by Bishop O'Hara. That morning a solemn Mass fo the Diocesan Council of Youth was celebrated followed b a Youth Breakfast. The rest of the day was devoted t youth activities, including a sponsors' meeting, luncheon and a Diocesan Youth Convention. A Holy Hour for th clergy was held the latter part of the afternoon, while th evening was devoted to sectional conferences of men women and youth.

Speakers at these meetings included the Most Rev. Charle D. White, Bishop of Spokane; the Most Rev. Joseph Gil more, Bishop of Helena; and Bishop Carroll. Preceding solemn pontifical Mass at midnight, which was celebrate by the Most Rev. Edward D. Howard, Archbishop of Port land, a Sacred concert was rendered, at the end of whic a sermon was delivered by the Most Rev. Duane G. Hunt Bishop of Salt Lake City.

American and Mexican Hierarchies Note Progress of Montezuma Seminary

TWO committees of Bishops—one representing the Hierarchy of Mexico and the other the Hierarchy of the United States—met at Montezuma, N. Mex., on May 16, to survey the notable progress of Montezuma Seminary, established by the Archbishops and Bishops of the United States for the training of Mexican candidates for the priesthood, and to review plans for the expansion of the institution. It will be recalled that the Montezuma Seminary project was undertaken by the Hierarchy of the United States at the request of the Bishops of Mexico, where not one of the 33 dioceses is permitted by law to maintain an institution for the training of priests. All of Mexico's once splendid seminaries have been closed and the buildings and properties they occupied, owned by the dioceses, have been confiscated by the Mexican Government.

The Most Rev. John Mark Gannon, Bishop of Erie and chairman of the Bishops' Committee on the Mexican Seminary, who presided at the meeting, spoke of the ready, generous response of the bishops, priests, and people of the United States to the appeal for the seminary as the best assurance for the welfare of the Church in Mexico. Bishop Gannon spoke, too, of the Holy Father's joy in the foundation of the seminary and read to the assembly a cablegram from His Holiness, Pope Pius XI, transmitted by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, bestowing the Apostolic Benediction on the students, faculty, and all who aided the work of the seminary.

THE Most Rev. Leopoldo Ruiz y Flores, Archbishop of Morelia, responded on behalf of the Mexican Bishops. He sees in the charity of the Catholics of the United States, the Archbishop said, the future glory of the Church in Mexico. He expressed the gratitude of and spoke of the sacrifices made by the Mexican Bishops to support students at Montezuma. Bishop Gannon also reported to the meeting the sums expended for the purchase and rehabilitation of the famous Montezuma property.

All the buildings of the famous health resort operated by the Santa Fe Railroad and now comprising the Montezuma property have been reconditioned and at present afford accommodations for the 350 students who have come from every diocese and every state of Mexico. An enrollmen of 100 additional students is contemplated next year.

At a dinner held on the last day of the meeting of the American and Mexican Bishops, the students expressed their affection and gratitude to the visiting prelates. Appropriate addresses were made in English and Spanish and the students' choral society sang several selections.

In addition to Bishop Gannon, the members of the American Committee of Bishops present included the Most Rev Rudolph A. Gerken, Archbishop of Santa Fe; the Most Rev Francis C. Kelley, Bishop of Oklahoma City and Tulsa and the Most Rev. James A. Griffin, Bishop of Springfield in Illinois.

THE members of the Committee of Mexican Bishops in attendance were: The Most Rev. Leopoldo Ruiz y Flores Archbishop of Morelia; the Most Rev. Jose Ignacio Marquez Coadjutor Archbishop of Puebla; the Most Rev. Manue Fulcheri y Pietrasanta, Bishop of Zamora; the Most Rev Guillermo Tritschler, Bishop of San Luis Potosi; the Mos Rev. Serafin Maria Armora y Gonzalez, Bishop of Tamau lipas; and the Most Rev. Jose Manrique y Zarate, Bisho of Huejutla.

The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, als attended the meeting.

Others present included: The Rt. Rev. Msgr. Michael J Ready, general secretary of the National Catholic Welfar Conference; the Rev. G. Gerald Dugan, rector of St. An drew's Church, Erie, Pa.; the Rev. Jose Garcia, pastor o St. Francis' Church, Ranchos de Taos, N. Mex.; the Rev Daniel Krahe, O.M.Cap., of Santa Fe, N. Mex.; and th Very Rev. Ramon Martinez Silva, S.J., rector of Monte zuma Seminary.

Apostolic Delegate's Letter *to* Conference

THE following is the text of a letter sent by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, and read at the Pontifical Mass opening the National Catholic Social Action Conference in Milwaukee, praising its aims and conveying his blessing upon Archbishop Stritch and all participants in the meeting:

"I HEARD with very great pleasure of the first National Social Action Conference to be held in Milwaukee under your guidance and direction; and I pray earnestly that this conference may effectively promote the ideal of a Christian Social Order.

"In the last analysis such an order is nothing other than a practical outworking of the social implications of the virtues, particularly of justice and charity.

"So many think of justice and charity without remembering in fact their essential characteristic; namely, that they are virtues. They forget the duties of human brotherhood, which is without meaning and which in truth is wholly nullified if it is considered without reference to the Fatherhood of God.

"Nor do they ponder well the duties which are consequent upon human dignity; neither in regard to the family, which is a necessary and indispensable unit of society, whose formation and whose material and spiritual development are a natural right; nor in respect to the infirm and the needy, for whom it is a social duty to provide.

"Thank God, we have as Catholics unusual helps toward a proper understanding of the Christian Social Order. The great Encyclical Letters of Pope Leo XIII give us, as it were, its constitution; and those of Pope Pius XI wonderfully develop and illustrate it. These splendid documents propose the only true solution of 'the difficult problem of human solidarity, called the social question,' explaining on the basis of divine revelation and of right reason the relative rights and the mutual duties of the rich and the poor, of capital and labor, and in fact of every member of society.

"It is not, therefore, to propose any new thought on Social Action that the present National Conference will assemble, but rather to promote such a program of practical organization and of solid study as will disseminate the established doctrine of the Encyclicals and suggest their specific application. But this is truly a most important function, the more so because it includes the task of inspiring and raising up leaders in this field. 'Catholic Action is in effect a social apostolate also, inasmuch as its object is to spread the Kingdom of Jesus Christ not only among individuals, but also in families and in society. It must, therefore, make it a chief aim to train its members with special care and to prepare them to fight the battles of the Lord. This task of formation, now more urgent and indispensable than ever, which must always precede direct action in the field' will surely be promoted by this conference.

"Many of the problems to be discussed may seem at first sight, at least to the unthinking, to be purely economic, when in fact they are profoundly moral and religious.

" 'It is not, of course, the office of the Church to lead men to transient and perishable happiness only, but to that which is eternal . . . but she never can relinquish her God-given task of interposing her authority, not indeed in technical matters, . . . but in all those which have a bearing on moral conduct.'

"I pray, Your Excellency, that the first National Social Action Conference will inspire and prepare leaders in this field of Catholic Action.

"With sentiments of esteem, and wishing every blessing upon Your Excellency and upon the delegates of the conference, I remain,

"Sincerely yours in Christ,

"A. G. Cicognani,

"Archbishop of Laodicea,

"Apostolic Delegate."

A CHRISTIAN SOCIAL ORDER

(*Continued from page* 15)

industrial and agricultural population; and between the rewards for industrial and agricultural activity.

"16. That a healthy agricultural system will encourage the family farm rather than the commercial farm.

"17. That a Christian Social Order involves decent housing for all the people.

"18. That the family, rather than the individual, is the social and economic unit: and its needs should be recognized both by industry and by the State.

"19. That there are natural rights possessed by human persons and families which God has given and which the State cannot abrogate.

"20. That a Christian Social Order, organized on the basis of self-governing industries, occupations and professions, according to the plan proposed by Pius XI in his Encyclical on 'Reconstructing the Social Order' will establish Social Justice and promote industrial peace.

"21. That a Christian Social Order can be maintained only on the basis of a full acceptance of the person and the teachings of Jesus Christ."

Beyond the enunciation of these principles, we are charged with the further responsibility of translating them into action, the statement said.

"Re-Americanize America"

By Monsignor Corrigan

THE Rt. Rev. Msgr. Joseph M. Corrigan, rector of the Catholic University of America, speaking at the mass meeting closing the Milwaukee Conference, declared that "the state of the country today is so far removed from the intentions of its founders that we who today share the proud Catholic name in this country must come to realize that if we hope to carry out the glorious destiny of the Church of Christ in this Republic, our first step must be to re-Americanize America." Asserting that America still has its civilization to make, he declared that Catholic citizens "have a right and a duty to be most active in shaping the program of such a civilization."

Monsignor Corrigan emphasized the fact that the spirit of the first Americans was one of friendliness and cooperation—not a spirit of individualism, of every man for himself, as so many have tried to make the country believe. The changing times, the coming of industrialism, the exodus from country to big cities, and most of all the publication of books and the spread of lectures of the *laissez faire* notion of economics, changed the lives of Americans, he asserted.

Asking the question "How can the proper measure of freedom be assured to each individual in our industrial system, essentially one of large-scale production?" Monsignor Corrigan said: "The beginning can be, and is being made by applying to the business of producing goods the same principles that we have applied to government. Public order would be impossible, if each of the eighty million adults in the nation were told to protect himself against every other. To them, the individual, through the ballot, sends his spokesmen, and the spokesmen represent their constituencies wh are too busy, or perhaps are unable to study the tech niques necessary to protect and advance their welfar When the same is done in industry, we shall be on ou way to industrial order and public well-being."

There has been organization, and even representatio in economic life, Monsignor Corrigan continued, but has been put almost entirely on the production o goods. "Unfortunately," he said, "on the consump tion side it was opposed and resisted and is still largel absent."

Pius XI pleads for organization of all classes o society because of their lack of it, especially for wag earners and farmers, the Monsignor said. He adde that our Holy Father does not regard collective bar gaining, necessary as it is, as the final stage in th social order. After that is accepted he would have al occupational groups organized in free associations meeting together through their freely chosen represen tatives, to agree on wages, hours, prices and output with the Government "directing, watching and stimu lating, and restraining" (as Pius says in his Encycli cal) throughout and after negotiations.

Pius XI, said the speaker, does not oppose privat initiative—rather, it would extend its preservation t all. "He fully realizes," said Monsignor Corrigan "that a social order may be bought at too high a price He is for social order not merely for the sake of order but for the purpose of keeping opportunity open fo everyone, none excepted, to prepare his soul fo eternity."

Monsignor Ryan's Economic Program

ADDRESSING the Milwaukee Conference at the Tuesday afternoon session, the Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Department of Social Action, warned that we face the necessity of enormous expenditures of public money permanently to end unemployment unless the country's income is distributed better and less goes to property and more to labor so we can organize our purchasing power. He presented a program embracing the following nine points:

1. A three-billion-dollar additional PWA program beyond the Administration's "pump-priming" allotments and to be paid currently by higher income and inheritance taxes.

2. A maximum hours-minimum wage law looking to "the 30-hour week and at least $1,500 annual income for every wage earner."

3. Reduction of the rate of interest paid by Govern ment agencies.

4. Prevention of monopolies and excessive prices.

5. The farm program adopted by the present Con gress.

6. Establishment of an NRA for interstate industrie in which, however, labor would be fully represented extension of like economic self-government to farmer and the professions; a federation of all; and govern mental power both to prevent wrong-doing and help i a right functioning.

7. Use of this new kind of NRA to regulate quantity prices, employment, wages and hours, training, socia insurance, methods of work, capitalization, interes profits and credit.

8. A "little NRA" for intrastate industries in th States.

9. Use of this program to distribute ownership.

Social Justice Programs Planned *by* Clergy

THE two meetings for priests held at the National Catholic Social Action Conference in Milwaukee were a remarkable evidence of the zeal, ability nd activity of the priesthood of the United States in ehalf of social justice. One meeting was for priests n general and one for priests in rural parishes. Both ere well attended; some 700 in all were there.

This article is necessarily incomplete. Six mimeoraphed pages of a summary of the meeting done in the riefest synoptic form have already been sent to the riests who registered. Even then much was not inluded. All that will be attempted here is a recital of ome of the high spots.

Bishop O'Hara, chairman of the National Catholic Velfare Conference Social Action Department, preided at the larger meeting, folowing an introductory ddress by Archbishop Stritch, under whose sponsorhip the whole Conference was being held. Most Rev. oseph H. Albers, Bishop of Lansing, then spoke.

At the rural meeting, Rev. Edgar Schmiedeler, dector of the N. C. W. C. Rural Life Bureau, presided in he morning, and the Rev. Luigi Ligutti, president of he National Catholic Rural Life Conference, presided n the afternoon.

The general meeting dealt exclusively with the work f priests in making Catholic social teaching known nd practiced. The rural meeting spent the morning onsidering the organized farmers' movements in the Inited States and the afternoon on the work of the riests.

At the larger meeting priests from various parts of he country spoke briefly, one after another, either ormally as a part of the regular program or informally rom the floor, upon their own work, upon suggestions hat had come to them and on work that they knew was eing done by others. The meeting developed into the resentation of a large and varied program of activities nd closed with a discussion of priests' committees in he dioceses and small groups of lay leaders in Catholic ocial teaching to work out the whole program.

The meeting took up first the further preparation of riests through individual reading, study groups, conrences, series of lectures, the Summer Schools of ocial Action for the Clergy and the Catholic Univerty School of Social Science. Thereupon began the ecount of the specific work: Sermons, retreats and e rise of the radio; lectures and addresses before oranizations of all sorts and a priests' speakers' bureau; iscussion groups, study clubs and labor colleges from e more elaborate type to the simpler forms that merge to the study club idea; the presentation of plays on e themes of Catholic social teaching.

The distribution of pamphlets: through church racks; to selected mailing lists of local Catholic and non-Catholic leaders; through lay organizations; by means of contests among high school students. The preparation and distribution of illustrated leaflets. Use of the information service of the N. C. W. C. Social Action Department regarding organizations and individuals nationally at work and the collection of like information in the dioceses about local organizations and personalities. Cooperation with the Catholic press and the secular press.

The principles and methods of work with the labor movement, with employers and employers' associations and executives and with farm bodies, methods in the arbitration and mediation of disputes, and methods of work for social legislation were discussed by priests who have been doing the work described. Bishop O'Hara told of the methods he as a priest had followed in Oregon in helping to secure the introduction and passage of the first Minimum Wage Law in the United States.

On the afternoon before at a general meeting of the National Catholic Social Action Conference, Bishop O'Hara had presented as chairman of the N. C. W. C. Social Action Department and in the name also of the Most Rev. Karl J. Alter, assistant chairman, a plan (see p. 16) which comprised priests' committees appointed by the Bishops in the dioceses and groups of lay leaders. He had stated:

> "But as the Holy Father has said, this is only a step. There are hundreds of zealous laymen and laywomen who should be associated with these groups of clergy and be prepared to be veritable 'apostles' of the Christian Social Order, both among working men and among employers. The preparation of these lay leaders and the formation of local industrial conferences is obviously the next step. There will then be called into existence thousands of study clubs. Tens of thousands of intelligent men and women will become acquainted with Christian principles of the encyclicals and with the facts of the present social and economic order. Moreover, from these study groups will come the interested personnel for annual diocesan social action conferences, giving new momentum and wider diffusion to the excellent program of the industrial conferences which have been held for many years by the Catholic Conference on Industrial Problems, under the direction of the Social Action Department, N. C. W. C.
>
> "Nor can one overlook the great stimulation such groups can give to and receive from the Councils of Catholic Men and Women in a diocese.
>
> "We thus hail the Milwaukee Social Action Conference as a great advance in the program of Catholic Action. The Conference has explored the principles of a Christian Social Order—it has examined the grave economic maladjustments which threaten to prevent the establishment of such an order—it has noted important movements among our clergy to comply with the request of the Holy Father that groups of priests should study problems intently, under the direction of their respective bishops, and should 'seek diligently to select pru-

dently and train fittingly lay apostles amongst working men and amongst employers.' "

The plan was presented at the Priests' Meeting as it had been the day before at group discussions on Catholic Action following Bishop O'Hara's address.

A two-fold proposal was discussed.

1. Establishment of Priests' Diocesan Social Action Committees commissioned or approved by the Ordinary and working under a chairman. Priests who attended the National Catholic Social Action Conference, especially those attending in some delegated capacity from the Ordinary, those who attended the Schools for Social Action for the Clergy, and those otherwise prepared and zealous for the work would be eligible for such committees. It is to be hoped that some sixty such committees will be formed in the next year. The Priests' Committee should meet regularly and plan and work together.

Such a Priests' Committee should have representation over the diocese, even though at the beginning it might in some dioceses be limited to the See City. At least close cooperation with the Diocesan Rural Life Director should everywhere be established. In rural dioceses the work would be predominantly rural.

2. The formation of a small local of the Catholic Conference on Industrial Problems growing out of the Priests' Committees. The membership should be distributed over the diocese to fit the plan of the Priests' Committee.

The Diocesan Priests' Committee on Social Action, it was pointed out, besides engaging in guiding a whole diocesan program of social action along the lines above, could help in:

Holding diocesan social action conferences like the Milwaukee meeting.

Making a success of national Catholic social action conferences in the future.

Getting attendance and speakers for regional conferences on industrial problems.

In closing, it was emphasized that for the success of the work close relationships should be established with the diocesan Councils of Catholic Men and Catholic Women and youth organizations, although where no such federations exist the committees should work directly with the lay organizations to help them develop and conduct programs of education and activity in Catholic social teaching.

At the end of the meeting the priests present voted their welcome to the plan of work and their intention to keep in touch with the N. C. W. C. Social Action Department in its development.

Among those who took part in the priests' program, in addition to those mentioned, were:

Priests' Study Groups, Rev. Reynold Hillenbrand, S.T.D., Mundelein, Ill.; *Priests' Schools,* Rev. M. J. Doyle, Toledo, Ohio; *Sermons,* Rev. Erwin A. Lefebvre, Detroit, Mich.; *Radio,* Rev. Max Rupp, St. Joseph, Mo.; *Study Clubs,* Rev. Leon Kennedy, Detroit, Mich.; *Labor Schools,* Rev. Albert C. Roth, S.J., Philadelphia, Pa.; *Leaflets,* Rev. Franklyn J. Kennedy, Milwaukee, Wis.; *Labor Movement,* Rt. Rev. Msgr. Francis J. Haas, Washington, D. C.; *Mediation,* Rev. John P. Boland, New York City; *Recommendations in Part II of Bishops' Communism Report,* Rev. R. A. McGowan, Washington, D. C., and Rev. Chas. A. Maxwell, Buffalo, N. Y.

RURAL CLERGY (first meeting): Chairman, Rev. Edgar Schmiedeler, O.S.B., director, Rural Life Bureau, Social Action Department, N. C. W. C. *Organizing for Rural Work,* Rev. George Nell, Effingham, Ill.; *Rural Organization in the Archdiocese of San Antonio,* Rev. J. A. Pustka, Flatovia, Tex.; *Promoting Cooperatives in La Crosse Diocese—(a) Through Catholic Groups, (b) Through Other Groups,* Rev. Urban Baer, Norwalk, Wis. RURAL CLERGY (second meeting): Chairman, Rev. Luigi Ligutti, Granger, Iowa. *Work for Rural Youth,* Rev. Vincent Mooney, C.S.C.; *The Rural C. Y. O. in the Archdiocese of Milwaukee,* John P. Treacy; *Study Clubs—Sermons,* Rev. B. Hilgenberg, Carlyle, Ill.; *Urban-Rural Cooperation,* Rev. Edgar Schmiedeler, O.S.B., Washington, D. C.

The C.P.A. at New Orleans— *Continued from page* 8

manager of *America,* said "never have we suffered so much from propaganda as we do today." Simon A. Baldus said, "any individuals or groups who take it into their heads to void the venom of their rheum or to put us on the defensive because we are Catholics, go right ahead," and "because we are not nationally organized for propaganda purposes, or to combat propaganda against us." The Rev. Donald F. Miller, C.SS.R., editor of *The Liguorian,* Oconomowoc, Wis., charged secular publications with "anti-social propaganda" in the matter of industrial relations; "anti-moral propaganda" in the printing of sex stories, "unhealthy comics and features," and the like, and "anti-religious propaganda" in the pseudo-scientific articles which appear to contradict religious beliefs or articles misrepresenting historical facts and current events so as to lessen respect for religion. The Rev. Dr. Edward Lodge Curran said that for nineteen hundred years the Catholic Church "has remained the Church of Propaganda in the truest and cleanest sense of the word." He declared that every Catholic organization in the country must cooperate in presenting "the truth about the Church, the truth about democracy, the truth about the communistic tyranny of Russia, the truth about the Spanish struggle and the truth about the hypocrisy of communistic propagandists to every citizen, non-Catholic as well as Catholic in the United States."

Bishop Gannon outlined to the convention the plans for the establishment of a Bureau of Publicity within the National Catholic Welfare Conference. Its purpose, he said, would be to "get our Catholic Press and our printed Catholic word into that zone of 100,000,000 non-Catholic Americans to correct, to soften, to neutralize" the modern evils which threaten our Christian institutions.

The bishops of the country, Bishop Gannon said, have been asked to appoint Diocesan Directors of Publicity, and that some 30 or 40 have already been named. When a director of the N. C. W. C. bureau is named, diocesan directors will meet with him, form a standing committee, and devise means of meeting the evils that beset the Church and Catholics in the non-Catholic field. Diocesan directors, the Bishop continued, will, when they find articles misrepresenting Catholics and their position in secular publications

(*Turn to page* 31)

Work *of* N.C.C.M. *and* N.C.C.W. Explained *at* Milwaukee Conference

THE contributions of the National Council of Catholic Men and the National Council of Catholic Women to a Christian Social Order were reported at the Tuesday luncheon meeting held in connection with the recent Milwaukee National Catholic Social Action Conference. Five hundred persons attended the luncheon, at which the Most Rev. Emmet M. Walsh, Bishop of Charleston, and Assistant Bishop of N. C. W. C. Department of Lay Organizations, presided. The speakers were Miss Agnes G. Regan, executive secretary of the National Council of Catholic Women, and Edward J. Heffron, executive secretary of the National Council of Catholic Men.

THE achievements of the N. C. C. M. in the field of social action were discussed by Mr. Heffron, who emphasized the work done by the Catholic Evidence Bureau of his organization and the Catholic Hour, nation-wide radio program which the N. C. C. M. produces.

"We have distributed a great deal of literature on Catholic social teaching to our affiliated societies and to our individual supporting members throughout the years," he said, and we have given particular prominence to the social teaching of the Church in the Catholic Hour."

Telling of his organization's program, Mr. Heffron quoted from Papal Encyclicals calling for the extension of Catholic Action. "There is no ground for misunderstanding in these various Papal quotations I have read for you," he said. Catholic laymen are to organize themselves together for two purposes, as far as affects the social-economic works of Catholic Action: (1) To prepare themselves for the individual social apostolate; and (2) for all the varieties of propaganda, in the original sense of that word—speeches, newspaper stories, magazine articles, radio programs, direct-by-mail circularization, pamphlet circulation, handbill distribution, etc.—which go to make up the corporate social apostolate."

Noting the success experienced by the Confraternity of Christian Doctrine in the establishment of study clubs, Mr. Heffron said: "If the National Council of Catholic Men succeeds in building sound, vital diocesan councils, as we hope to do, it should readily be possible to parallel the Confraternity system of uniform, diocesan-wide programs of study. For example, we might propose use of the integrated series of study outlines now running in CATHOLIC ACTION. This series is designed for Catholics who are anxious to do what they can to combat Communism, but who do not see Communism in its proper light, first as against the background of the Catholic theory of the State and secondly as against the background—or shall I say foreground—of the affirmative Catholic social position."

THE National Council of Catholic Women, Miss Regan said, represents an effort of the Church to energize the Catholic women of the nation, and to direct their power towards the welfare of souls and of the country—this work to be done, not through an independent organization, but as a dependent of the great National Catholic Welfare Conference, including Hierarchy, clergy, laity, whose aim is to bring Christian ideals and principles into the national life of our people.

Declaring that the work of the N. C. C. W. can best be described as a great program of adult education, Miss Regan spoke of the "great responsibility of the organization of Catholic women throughout the country and the work which must be theirs under the direction of the Hierarchy."

"Briefly," she said, "the National Council of Catholic Women calls for the affiliation in a central council of all existing organizations of Catholic women, without interfering in any way with the autonomy or activity of even the smallest groups. It is planned to organize diocesan councils in all the dioceses of the country. To date, 60 of such diocesan councils are functioning. In addition to the affiliation of all existing organizations, to the end that this program of Catholic Action may reach all of the Catholic women of the country, the development of parish councils is being fostered. Perhaps the work of the Council could best be expressed as a great program of adult education. In order that this may be effectively brought about, the work of the Council is organized under national committees, with the idea of developing interest everywhere."

Archbishop Cicognani, Apostolic Delegate, Lauds Work of K. of C.

AT a recent dinner in Washington, D. C., tendered the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, by the Supreme Board of Directors, Knights of Columbus, His Excellency expressed gratitude to the Knights "for what they have accomplished, what they are accomplishing, and what they will do for Church and country, especially to the benefit of youth and good example of Christian virtues."

The Delegate, recalling the educational program of the K. of C., its endowment for the study of the youth problem and the training of youth leaders, the educational and welfare work of the Order in the Eternal City, the K. of C. campaign against Communism, took occasion to reemphasize the insistence of His Holiness, Pope Pius XI, on "careful training" as the "first requisite of Catholic Action," stating: A task very urgent and indispensable, which must always precede direct action in the field. This program is to be enacted through study circles, conferences, lecture courses, and other such activities as the Bishops of this country strive to encourage, especially through the agency of the National Catholic Welfare Conference.

"The Holy Father holds that militant leaders, properly prepared and armed, must be the first and immediate apostles of their fellow workmen. Such men will be an invaluable aid to the priest, Pope Pius XI declares, in carrying the torch of truth, and in relieving grave spiritual and material suffering. It is consoling to know that the Knights of Columbus look with ardent zeal to the outworking of this plan and desire and try to lend to it their earnest cooperation. It is thus they will be of great spiritual advantage to so many souls, and a powerful aid to the Church which aims to construct our social institutions in harmony with Christ's justice and charity.

"I am sure," the Delegate added, "that you must have been deeply pleased by the recent announcement that our Holy Father had instituted a central office of Catholic Action in Rome, under the competent guidance of Cardinal Pizzardo, to aid and stimulate and guide the program of Catholic Action throughout the world. No doubt that this action of the Holy Father will provide the laymen of the United States with many fresh and worthwhile opportunities to serve as actual combatants in the Army of Christ. And I am confident that the Knights of Columbus, under your wise and beneficent leadership, will be eager to give themselves in the service of the Bishops of the United States in order that our Holy Father's definition of Catholic Action—'the participation of the laity in the apostolate of the Hierarchy'—may be realized in this great nation."

Milwaukee Meeting of N. C. C. M. Board

Dr. Benjamin H. Swint, Elected Vice President, Succeeding the Late Joseph M. Tally

At a meeting of the Board of Directors of the National Council of Catholic Men, held in Milwaukee, Wis., concurrently with the National Catholic Social Action Conference, Dr. Benjamin H. Swint, of Charleston, W. Va., was elected vice president of the N. C. C. M.; Edward F. Leary, of Omaha, secretary; and Richard Reid, of Augusta, Ga., re-elected general counsel. Continuing as officers and directors of the Council with unexpired terms are: President, Louis Kenedy, of New York; treasurer, Grattan Kerans, of Washington, D. C.; directors, Joseph A. Moynihan, Judge of Circuit Court, Detroit; John L. Darrouzet, of Galveston; Dr. Thomas E. Purcell, of St. Louis; Bernard J. Rothwell, of Boston; William H. McCarthy, of San Francisco; Wilbert J. O'Neill, of Cleveland; William F. Harrington, of Manchester, N. H. Re-elected to the board were Walter T. Johnson, of Kenton, Ohio; Mr. Leary; and Mr. Reid.

In addition to members of the board, there were present at the meeting the Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant chairman of the N. C. W. C. Department of Lay Organizations; the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; and Edward J. Heffron, N. C. C. M. executive secretary.

The election of Dr. Swint fills a post left vacant since the death of Joseph M. Tally on August 30, 1937. Dr. Swint has been a member of the N. C. C. M. board since 1929 and has been secretary. Mr. Leary, newly-elected secretary, became a member of the board in 1935.

Among other items concerning the general and radio activities of the Council, the board considered and approved establishment of a Catholic Radio Bureau to aid Catholic organizations in the production of programs and to work toward eventual full use of Catholics of the time available to them on local stations. The bureau eventually will also take over N. C. C. M's affiliation with the International Catholic Radio Bureau at Prague.

The N. C. C. M. meeting having been arranged to run concurrently with that of the National Catholic Social Action Conference, Mr. Kenedy brought the greetings of the Council to the conference at its luncheon meeting last Tuesday, at which Bishop Walsh presided. Mr. Heffron also addressed the meeting on the subject of N. C. C. M's part in making better known the social teachings of the Church. He also was in charge of the discussion on Catholic Action and Social Action at a sectional meeting of the conference Tuesday afternoon.

RESOLUTIONS were passed expressing the Council's gratitude and esteem to the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, for his patronage of the Social Action Conference; to the N. C. W. C. Social Action Department and the School of Social Science of the Catholic University of America for their invitation to the N. C. C. M. to co-sponsor the conference luncheon meeting; to the National Broadcasting Company and its associated stations, which have provided their facilities for the broadcast of the "Catholic Hour"; and to all organizations and individuals who through their services or support have cooperated in the broadcasts of the "Catholic Hour," "The Living God" program of Holy Week, and the Eighth Birthday program; and to the memory of Joseph M. Tally, whose death ended a period of 15 years' service to the Council.

Archbishop Stritch Lauded in Resolutions of N. C. C. M. Board of Directors

THE National Catholic Social Action Conference held in Milwaukee, May 1-4, under the direction of the Department of Social Action, National Catholic Welfare Conference, was termed "one of the great milestones in the application of Catholic social teaching" in a resolution adopted by the Board of Directors of the National Council of Catholic Men. The Board of Directors of the N. C. C. M. held a meeting in Milwaukee in connection with the Social Action Conference. The text of the resolution follows:

"The National Catholic Social Action Conference, held here in Milwaukee from May 1 through May 4, 1938, has been a remarkable exemplification of the vitality of Catholic social principles in the Catholic life of the United States. But in addition to showing that these principles are alive and welcome in people's minds, it has shown that they very urgently need application outside people's minds, in the practical affairs of the everyday world.

"This Conference has not only shown the need but the way to fulfillment; it has given promise of being a rallying point for the many powerful but heretofore divergent forces working for the decency and justice of a Christian social order in this country. It has brought together, in honest and soul-searching conference, the representatives of finance, management, labor, both skilled and unskilled, agriculture, government, the professions, the consumer—and this not only in one or several of the divisions of our economic life but in all of the important ones—and has illuminated the complexities of our social order in so thorough a fashion as to give hope that it will issue in some working basis on which these various forces can cooperate in the attainment of social justice.

"The Board of Directors of the National Council of Catholic Men sees this Conference as one of the great milestones in the application of Catholic social teaching to the United States, taking its rightful place with promulgation of the memorable Encyclicals, *Rerum Novarum*, *Quadragesimo Anno*, and *Divini Redemptoris*, and with the establishment by the Bishops of the United States, of the Social Action Department of the National Catholic Welfare Conference.

"This great meeting has been made possible by the sympathetic cooperation of the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, under whose patronage the Conference has been held, and by the active sponsorship of the Social Action Department of the National Catholic Welfare Conference and the School of Social Science of the Catholic University of America. The Board of Directors of the National Council of Catholic Men wishes to express its sincere thanks to His Excellency, to the Department, and to the School, for having arranged this Conference, and for having honored the National Council of Catholic Men by inviting it to co-sponsor the luncheon meeting of the Conference on Tuesday, May 3. The Board feels that it has been a real privilege to participate in this history-making event."

A Philosopher Looks *at* Social Work

V. Unreasonable Altruism

By
Rev. J. F. Finnegan,
D.D., Ph.D.

NE of the *leit motifs* of this series of articles is the contention that philosophers for whom e existence of a personal Deity and e spirituality of the human soul are tellectually inadmissible, either fur-sh no sound intellectual basis for social work as it is nceived today or else are positively hostile to it. Neitzche id Hooton were chosen as examples of thinkers entirely in considerable measure inimical to democratic philan-ropy. Now, we consider the position of another prominent thor who, in a broad manner, has been an enthusiastic ampion of democratic social endeavor, John Dewey.

Dewey is as ardently democratic as Neitzsche is patrician. e has traveled extensively in Russia and China because his interest in social experimentation, designed to spread e benefits of positive freedom to all classes of society. e is as confident of the excellent results of universal edu-tion as Hooton is skeptical. Moreover, Dewey has never st that naive confidence in the ability of science to solve l our human problems so characteristic of the era of his rly manhood. In spite of the decisive critique of science men such as Duhem, Poincare, Jeans and Eddington, seems still blissfully unaware of the limitations of the ientific method. According to Dewey, improvement in blic and private morals waits principally upon advances the sciences of History and Experimental Psychology, e one systematizing the experience of the ages, the other owing how the human animal acts when he thinks or notes. Religion, too, which Dewey puts in the same tegory as poetry and art, must be reconstructed by veloping the "positive creed of life implicit in democracy d science." (Ratner, "The Philosophy of John Dewey," 506.)

conciling Tendencies in Man's Nature

One of the pivotal problems in modern ethical speculation s been the reconciliation of selfish and of sympathetic ndencies in man's nature. Utilitarianism building upon e democratic principle of moral and social equality "every-e to count for one and only for one," constructed the aternal ideal of conduct as the endeavor to procure the reatest possible happiness of the greatest possible num-r." The early utilitarians, like Bentham, recognized in an's make-up the existence of "disinterested motives." ut they emphasized unduly man's native selfishness by oclaiming that the pursuit of pleasure is the main-spring all man's actions. Whatever we do, we do in order to ek pleasure or avoid pain, they said. Consequently, in der to save their ideal they had to insist that benevolence d kindness to others would ultimately bring more pleasure self than frankly selfish actions. Such a proposition is tently false. John Stuart Mill made the theory of motives s incredible by substituting quality of happiness for antity of pleasures. This modification brought judgment conduct before the bar of "Reason" and not that of motion." For only reason can discriminate the quality pleasures and contrast happiness with gross sensual tisfaction. According to Mill, then, Altruism brings a ward of not more pleasure but of true happiness. The selfish man will be happier than the selfish one.

ngers of Uncontrolled Sympathy

With this position, Dewey substantially agrees. True, warns of the dangers of uncontrolled sympathy. Sym-thy is a precious instrumentality for the development of ial insight. But simply as a natural instinct, it may lead sentimentality or even to selfishness. It may cause the dividual to shrink from contact with misery just because of the pain it arouses. A well-intentioned, but ignorant, person may do more harm than good. Again, instinctive sympathy is partial; it may favor friends and relatives at the expense of others and lead to positive injustice towards the outsiders. A genuine social interest is something much broader and deeper than an instinctive sympathetic reaction. It results from a transformation of instinctive sympathies through a blending, a fusing of the sympathetic tendencies with the other habitual traits of character and with intelligent interests of the self. (Dewey, "Ethics," pp. 298-299.) "The result of this reciprocal absorption is the disappearance of the natural tendencies in their original form *and the generation of moral, i. e., socialized interests*" (*ibid*, pp. 299-300. Italics are Dewey's).

Concidence of Moral and Social Philosophy

Here, Dewey states a principle that is constantly recurring in his philosophy. The moral and the social coincide. They are one and the same reality from two viewpoints. In one of his early publications, he declared that "the moral end is wholly social" (Dewey, "Outline of Ethics," p. 118). The true self is social. "The good consists of friendship, family and political relations, economic utilization of mechanical resources, science, art—there is no separate and rival moral good" ("Ethics," p. 300). Continuing in the strain of totalitarian sociology, Dewey enthuses: "The interest in all other interests, the voluntary desire to discover and promote them—*is one's moral self. The nature and exercise of this interest constitutes then the distinctively moral quality in all good purposes*" (*ibid*). Dewey agrees with Mill that there is an identity between individual and general happiness. "The true or final happiness of an individual . . . lies . . . in the supremacy within character of an alert, sincere, and persistent interest in those habits and institutions which forward common ends among men. . . . To those in whom it is the supreme interest it brings supreme or final happiness" (op. cit., p. 301).

Such, in brief, is the summary of Dewey's views on the subject of altruism. It stamps him as not merely favorable to social service but as a positive zealot for it. But in a philosophy we look for reasoned convictions rather than emotional enthusiasms. Dewey preaches an unreasonable altruism. It is unreasonable for three reasons: (1) it exaggerates interest in others at the expense of legitimate self-interest; (2) it promises more in the way of happiness than it can give; (3) it is unsupported by facts as Dewey sees them.

Faults of Unreasonable Altruism

First, it exaggerates interest in the interests of others to the point of absurdity. All self-interest is not immoral. The ideal is to love others as we love ourselves. Each of us has an individual destiny to achieve and it is quite legitimate to have some interests which affect others only in a very remote way. Only part of morality is social. A person living in a corrupt, social circle may fulfill all the requirements of the society in which he lives and still be immoral in the light of right reason. Vice can be enjoyed in common, just as well as virtue. If not indulged to excess, sociology alone could give no reason for preferring virtue to it. Even the most ardent and self-sacrificing social worker has a right to some time and some interests of her own. Devotion to social service is a good thing and highly commendable when rightly motivated. But it is not the one and only moral good. To identify the social with

the moral is to be misled by an enthusiasm which mistakes the part for the whole.

Again, Dewey errs when he promises true, supreme, and final happiness to those who make the interests of others their own supreme interest. He exposes himself to the devastating criticism which W. H. Mallock applied to those from whom Dewey borrowed his theory. "Our question is, What is the true happiness? And what is the answer thus far?—That the true happiness is general happiness; that it is the happiness of men in society; that it is happiness equally distributed. But this avails us nothing. . . . A happy society neither does nor can mean anything but a number of happy individuals, so organized that their individual happiness is secured to them. But what do the individuals want? Before we can try to secure it for them we must know that (Mallock, "Is Life Worth Living?" pp. 42-43). The important questions are: What sort of happiness shall or can I secure for others, and they for me? What will it be like? Will it be worth having? Happiness cannot reside in benevolence alone. Benevolence "means simply the wishing that our neighbors were happy, the helping to make them so, and lastly the being glad that they are so. But happiness must plainly be something besides benevolence; else, if I know that a man's highest happiness is in knowing that others are happy, . . . the Utopian happiness would be expressed completely in the somewhat homely formula, 'I am so glad that you are glad that I am glad'" (Mallock, op. cit., pp. 58-59). Gladness must be about something besides itself. Happiness comes from possession of the good, supreme happiness from the possession of the supreme good. What is the best Dewey (as all others who deny the immortality of the soul) has to offer? "The good consists of friendship, family and political relations, economic utilization of mechanical resources, science, art" ("Ethics," p. 300). Would the achievement of all these make men perfectly happy? Most assuredly not. Friendship and human ties yield a joy, that is finite: there is a maximum beyond which science and art cannot reach. The satisfaction they give is delectable but strictly limited. There is in man an irresistible thirst for the infinite. Man has a mind which seeks the intellectual joy of knowledge without limit. Man has a will and a heart with a capacity for love never satisfied in the embrace of any finite perfection. What Dewey needs is a philosophy which can demonstrate, without doing violence to reason, that these desires of the soul are given by God and can find complete satisfaction only in Him, an Object intellectually rich enough to absorb the ecstatic attention of man's contemplative powers for all eternity and whose Infinite Goodness and Beauty can enthrall the love of man's will and heart throughout endless ages. St. Augustine simply stated the fact when he said: "Thou hast made our hearts for Thee, O God, and they shall never find rest till they repose in Thee." All that Dewey can offer by way of inspiring the self-denial that altruism demands is the promise that virtue shall be its own reward. This is not true of the present world. And, if as Dewey insists it is "now or never," then the answer is "never."

Inconsistency in Dewey's Reasoning

Finally, Dewey's ideal is backed by no solid reasoning. This is a grave inconsistency in a philosopher who prides himself upon employing a strictly empirical method. The empirical method, he assures us, is denotative, it is absolutely matter-of-fact, takes things as it finds them, shrinks from no facts. It does not take as objective reality what are really the products of discrimination and reflective classification. It points to a reality to still any doubt or answer a question. (Dewey, "Experience and Nature," pp. 2-7.)

Now Dewey is never weary of repeating that the method just described is the one and only way to truth. How, then, does he establish the truth of the various principles in his altruistic theory? Openly admitting the impossibility of proving scientifically the identity of individual and general happiness, he whose boast it is to follow a strict experimental and denotative method, blandly asks that t proposition be taken on faith as the postulate upon wh all morality rests. "Morality" he says, "works by fai not by sight." (Outline of Ethics, p. 124.) "The sub identity of individual and social interests is not always vious." (Op. cit., p. 127.) "Faith in the existing mo capacity and environment is the basis of conduct." (O cit., pp. 128-129.) Indeed, "All moral conduct is based up such a faith; and moral theory must recognize this as t postulate upon which it rests." (Op. cit., p. 130.) Th postulate, Dewey continues, can be proven at least to certain extent. "Moral experience is, itself, so far as goes, its verification"; but its demonstration properly l longs not to Ethics but to Metaphysics. (Op. cit., pp. 1 132.) Correct. But a careful search of Dewey's wor fails to unearth any such proof ever having been give We are thus thrown back upon moral experience alo which, as Dewey says, is only good "so far as it goes." (O cit., p. 130.) And yet, "the identity of interests can proven *only by acting upon it.*" (Op. cit., p. 217, italics a Dewey's.) "The identity of individual and general hap ness is a *moral* matter; it depends, that is, upon the refle tion and intentional development of that type of charact which identifies itself with common ends, and which happy in these ends just because it has made them its own (Ethics, p. 302.) This comes dangerously close to sayi that happiness follows upon voluntary choice, no matt what the object of the choice be. Now a voluntary choi must first of all be rational. There can be no question the will deliberately creating the good to be sought. Dew who says a philosopher has a right to speak only when l can point to a fact, asks us to make an act of faith in ma and his capacities because his materialistic philosophy man offers no solid basis for altruism.

Basis of Scholastic Philosophy

Scholastic philosophy long before Utilitarianism enunc ated the principle of social and moral equality. In Scholast cism, however, this principle was not the object of an a of faith but rather a reasoned conviction. It was base upon the spiritual nature of man and his eternal destin Walter Lippmann, like Dewey, had lost all convictions r garding the supernatural and the spiritual. And in his " Preface to Morals" he courageously faced the facts a honestly described the utter havoc wrought by naturalis Now, after some years of trying to defend the dignity the individual and his inviolate rights against the will dictators, Lippmann, in the concluding chapter of "Th Good Society," frankly admits that the basis of all man dignity and rights is his immortal soul. This, he declare is man's last bulwark against exploitation and absorptio in the totalitarian state. Once again, conviction regardi the spirituality of the soul is found by a philosopher to l essential to human rights and human welfare. Once agai the spirituality of man's soul is recognized by an erstwhi materialist as indispensible to social service and to soci justice.

Note: This article is the fifth in a series presenting fresh and precise viewpoint on the philosophy of social wo to be contributed to this magazine during the comi months by Dr. Finnegan, professor of Catholic Soci Philosophy at the National Catholic School of Social Servic Washington, D. C. The previous instalments in this seri were published in the November and December, 1937, *a February and April,* 1938, *issues of* CATHOLIC ACTION *und the titles "Why Be Charitable to Our Fellowmen?", "Philo ophies Hostile to Social Work," "The Anthropologist Tur Philosopher," and "Materialism Devaluates Social Work A sixth instalment will appear in an early issue.*

N.C.C.W. Institute on Industry. Register Now.
Dates June 19-25, 1938

IDEALS *of* CATHOLIC SOCIAL WORK

Explained by Monsignor Sheen at Washington May Day Party for N. C. S. S. S.

PEAKING on May 2 at the May Day benefit party for) the National Catholic School of Social Service, held at the Wardman Park Hotel, Washington, D. C., and ɔnsored by the Washington Auxiliary of the School, the ght Rev. Msgr. Fulton J. Sheen presented a most en-htening comparison of the ideals of Catholic and non-tholic social teaching. In the matters of technique and tters of research, standards and periods of training, paration for social problems, laboratory and field work, mbership in accrediting associations—on all these, Mon-nor Sheen said, both Catholic and non-Catholic schools ee. Where they differ is in the soul and spirit of their ining and work. The Catholic School of Social Service, explained, differs from other schools of its kind, (1) in outlook it gives to the social workers, and (2) in the son it gives for social work. In the matter of outlook, nsignor Sheen stated:

'A Catholic social worker is taught that the needy, the iadjusted, the unemployed, the poor, the hungry are not ner the objects of pity or the subjects of relief; they are the thin disguises Christ wears in the modern world. is is no fantasy, no maudlin sentimentalism, but a sheer torical fact. . . .

'You ask does this peculiar vision make any difference in life of a social worker? It makes all the difference in world. Suppose you were in need, what kind of a social ker would you like to see at your door? One who re-ded you as a social problem to whom relief is to be con-cendingly given, or one who sees in you not the one who ds help, but the one who can give it; not the one who eives the favor, but the one who confers it? The dif-ence lies in the vision and outlook of the social worker. the needy opaque or are they transparent? Are they final realities, or are they but symbols of pierced hands, ing feet, and feverish brow that once adorned the throne Cross? The answer lies not in the technique of a social ker but in the spiritual background. All the water in ocean is not enough to baptize, but a few drops of water a spiritual intention do suffice; all the wheat in the ds and all the grapes in the vineyards are not enough a consecration; all the gold in the bowels of the earth ot enough to make a chalice, nor is all the food, and all money, and all the clothing in the world, enough to make ɔcial worker. There is still one thing needful—the con-ration of the intention, the purifying motive and the obling vision. It was such a vision of Christ in the poor t made St. John of the Cross, as he bathed the feet of leper, say as he looked at the leper and saw the person Christ, 'So it is you, Lord.' It is just such a vision too ch makes the Catholic social worker see Bethlehem in homeless, Nazareth in the unemployed, Gethsemane in downcast, and Christ in the poor."

XPLAINING the second differentiating note of a Cath-olic School of Social Service—the reason it gives for al work—Monsignor Sheen said:

It is a well-known fact that there are a few groups in midst who talk about their love of the poor and the mployed, only because they want the poor and the un-loyed to serve their base ends. They give freely of r verbiage, but rarely of their substance. They have one aim and purpose in life, namely, to use those whom champion to further their political devices, to form ular fronts for foreign 'isms,' to serve as protest-march-or to pursue revolutionary ends. This cheap champion-ship of the poor is the lowest and most contemptible form of human prostitution.

"The true aim of social work is not to make the needy useful for ourselves but *useless* for ourselves or useful for themselves; it recognizes them not as means, but ends; not as instruments but goals; not as 'fronts' but as personalities. Never once does it mass the indigent and unemployed for un-American political ends, but rather does it un-mass them into distinct units: whole, integral, free, and personal.

"CATHOLIC social work is committed to this obligation of giving people back to themselves, of restoring them to their own proprietorship, of making them captains and masters of their souls. A Catholic social worker may not even use the bread and clothing supplied to the poor, to make Catholics out of them. The Church teaches them that the faith must be freely accepted by the will of the relieved, and cannot come from the gift of relief. The purpose of relief from a Catholic point of view is to relieve the needy from material worries about the necessities of life, so that their souls may be free to labor for their eternal end, which is God. It is just such supreme disinterestedness which refuses to *use* the needy, which constitutes the greatest bulwark of democracy in our struggling civilization, because it seeks to make the unfortunate not dependent but independent. Human beings must not be moulded into pressure groups, just because they are fed. We have no right to capitalize on misery, or to utilize the disadvantages of others for our own advantages. Helped they must be, by all agencies, public and private, but helped only to be *free.* (In the advance of modern civilization men have attained political liberty, or freedom from privilege; they are now struggling for *economic* liberty or freedom from burdensome inequalities; they must also be given *social* liberty or the right to call their souls their own.) This can come only from those who see in every human being not a problem, not a social atom, not a mass-particle, but a person—endowed with inalienable rights and liberties, sovereign *sui juris* and entitled to all the heritages of civilization, because a creature of God and an heir of the Kingdom of Heaven.

"LET us suppose we could join together into one institution these three important elements: (1) A high academic standard of social work which would meet all the rigorous requirements of America's best schools; (2) a Catholic soul which would add to that science and to that technique the vision of Christ in the poor awaiting their resurrection from material wants for the perfection of their personalities in the Kingdom of God; and (3) the dedication and consecration of such learning and spirituality to America for the preservation of its national ideals. If we could add these three together, we would have a combination of learning, of faith, and of patriotism, which would constitute the finest school of social service in the land. Well, we have it here in Washington. To it we pay the tribute of our praise, this evening, and solicit your support, namely, the National Catholic School of Social Service."

ANNOUNCEMENT!

In view of the space required in this issue of CATHOLIC ACTION *to record, in part, the proceedings of the Milwaukee National Catholic Social Action Conference, it was found necessary to postpone publication of several articles intended for this number, among them: "Catholic Youth Enlists the Radio," "Key Thoughts from the Youth Broadcasts" and "Immigration Follow-up in the Helena Diocese."*

N.C.C.W. Activities *in the* Dioceses

THE growth and development of the National Council of Catholic Women is evidenced in the number and cha acter of the annual conventions held by diocesan councils. Reports in the Catholic and the secular press be testimony of the value of these conferences in spreading knowledge of Catholic truth and stimulating interest Catholic Action. During April and May, 12 diocesan councils, one state council and one national organization affiliated w the National Council held such conferences.

It is to be regretted that space does not permit more adequate reports of programs and activities. Only br reference can be made where a really inspiring resume is due.

Reports of meetings held too late in the month for the publicity to reach national headquarters will be contain in an early issue of CATHOLIC ACTION.

DIOCESE OF ST. AUGUSTINE, FLORIDA

THE diocesan convention of the St. Augustine Diocesan Council was held in Tallahassee, Fla., April 19-21. Pontifical High Mass was celebrated at the Church of the Blessed Sacrament by the Most Rev. Patrick Barry, Bishop of St. Augustine; the sermon was preached by the Rt. Rev. Msgr. D. A. Lyons.

Following the regular business sessions, Rev. Patrick Nolan addressed the delegates on "Making Catholic Thought Articulate." The subjects for discussion at the luncheon were "Catholic Women in the Community" by Mrs. V. E. Campbell, and "A Need for Adequate Publicity" by Mrs. H. F. Richards.

At the afternoon sessions, "The Future of Women in Industry" was discussed by Miss Louise Clark, state vocational consultant, WPA. Other speakers on the program included Rev. John Francis McKeown, Mr. J. R. Kellum, Miss Elizabeth Lounds, Rev. William Carroll, Rev. Robert T. Bryant, S.J., and the Rt. Rev. Msgr. P. J. McGill, spiritual director of the Diocesan Council.

At the closing banquet the address was given by the Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta, and the closing message and benediction by His Excellency, Bishop Barry.

Mrs. R. M. Clewis of Tampa, was elected diocesan president.

WISCONSIN COUNCIL OF CATHOLIC WOMEN

CATHOLIC Action, Catholic leadership, and Catholic youth were the main themes of the annual meeting of the Wisconsin Council of Catholic Women, held in La-Crosse, Wis.

Affiliated groups told of the part they were playing in "Some Wisconsin Phases of Catholic Action." Mrs. John J. Arvey, Green Bay, outlined the work accomplished in the "Campaign Against Salacious Literature." "Catholic Leadership in a Chaotic World" was discussed by Dr. Jerome Gregory Kerwin, associate professor in the department of political science, University of Chicago.

Three outstanding talks on youth were "Youth and Crime," B. E. Sackett, Federal Bureau of Investigation, U. S. Department of Justice; "The Catholic Dramatic Movement," Ralph Mead, director of the Columbus Community Theatre, Green Bay; and "Youth and Recreation," Miss Marcella Bollenback, Madison, chairman.

The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, gave the opening sermon. The Most Rev. Alexander J. McGavick, Bishop of LaCrosse, welcomed the delegates.

Other speakers of note were Miss Katherine R. Williams, national president, N. C. C. W.; Mrs. John J. Phalen, president of the Wisconsin Council; the Rev. Sylvester D. Luby, Columbia College, Dubuque, "The Catholic Association for International Peace;" Sister M. Monica, School of Brown County Ursulines, St. Martin, Ohio, "Things Spanish and Spanish American;" and Sister M. Eugene, S.S.ND., "Meeting the Needs of a Changing World."

DIOCESE OF CHARLESTON, SOUTH CAROLINA

A LARGE and enthusiastic group of women from sections of the diocese attended the Eighth Annu Convention of the Charleston Diocesan Council of Catho Women held at the Columbia Hotel, Columbia, S. C., April 23-25. Mrs. Curran L. Jones, of Columbia, preside presided.

The Most Rev. Emmet M. Walsh, Bishop of Charlest was the celebrant of the Pontifical High Mass at St. Pete Church on Sunday, and the Most Rev. Gerald P. O'Ha Bishop of Savannah-Atlanta, delivered the sermon. Bish O'Hara spoke on the "Mystical Body of Christ."

With "Youth" the convention theme, an interesting sy posium was presented by representatives of the differe sections of the diocese. The National Council of Catho Women was represented in the discussion by Miss An Rose Kimpel, field secretary of youth, who brought gre ings and spoke on the program as planned by the Natio Council. A special youth group meeting was held at t Columbia Hotel. Bishop Walsh encouraged leaders as w as the young people themselves to even greater interest. well-rounded youth program will be a major activity t year.

Other topics discussed included "Our Missions," the ligious vacation schools, study clubs and retreats.

It was decided that each organization would give a M Party for the National Catholic School of Social Servi

DIOCESE OF PORTLAND, MAINE

THE outstanding feature of the sixth annual conventi of the Maine Council of Catholic Women was the spec youth program. Three hundred girls were in attendan Study club demonstrations were given by the Cathed High School girls and Sodalities. The Junior Circle, Daug ters of Isabella, presented the "Catholic History of Main

At the banquet session, Most Rev. Joseph E. McCart Bishop of Portland, urged the carrying of religious pr ciples into everyday lives and the protecting against sidious immorality. Miss Katherine R. Williams, natio president, was a special guest on this occasion.

A special session devoted to peace included a pray "Crusade for World Peace," by Miss Gertrude Callah Lewiston; a Study Club demonstration "Patriotism, N tionalism and Brotherhood," by the pupils of Cathed High School; and an address, "Red, White and Blue Red, Black and Brown," by the Rev. Daniel J. Honan.

Work along the study club, family and parent educat and youth lines is being especially stressed.

DIOCESE OF SEATTLE, WASHINGTON

THE Most Rev. Gerald Shaughnessy, Bishop of Seat asked the women gathered for the fourteenth ann convention of the Seattle Diocesan Council of Catho Women to take a wider and more zealous part in the ext sion of Christ's kingdom on earth.

A united front was urged by the Very Rev. John G lagher, V.G., at the Solemn High Mass. "There is pov only in an organized group," he said.

ther speakers included the Rev. E. J. McFadden, dioc- superintendent of schools; Sister Mary Hyacinth, O.P., rett, Wash.; the Rt. Rev. Abbot Lambert Burton, O.S.B., Martin's College, Lacey, Wash.; Mrs. Robert A. Moen, sident of the Diocesan Council; Mrs. Albert L. Barrett, ttle, and Mrs. John T. Walsh, South Bend, past sidents.

or the first time in the history of the Seattle Diocesan ncil, the Southern Deanery, Olympia, was host to a con- tion. The Southern Deanery also assisted in celebrating Centennial of Catholicism in the Northwest where the t Mass was said at Fort Vancouver, then Oregon ritory.

he resolutions pledged cooperation of the Council with movement for cleaner literature and the undertaking rural religious aid.

CROSSE DIOCESAN COUNCIL OF CATHOLIC WOMEN

F GREATEST interest are the reports of the affiliated units (87 per cent of the total), reporting activity in dy clubs, parent-teacher associations of parish schools, al activity, retreats, etc. There were 246 discussion ups reported, with a total membership of 5,021.

ifty representatives of the clergy and 700 women at- ded the annual meeting of the Diocesan Council in Sauk y. Rev. Bernard Doyle, of Darlington, emphasized the note of "Catholic Activity" in his sermon. "This is a of organization," he said, "a movement which the urch is fostering among its members wholeheartedly. y through organization can Catholic women continue to rove on accomplishments of the past. The Universal urch is made up of individual parishes and to the extent t each parish unit is helped, so much will the Church helped."

he Solemn High Mass which opened the convention was brated by Rev. Howard J. Browne, Sauk City. Other akers at the convention were Mrs. Clarence Brown, esville, Wis.; Miss Lenna Wilson, Washington, D. C., secretary of the National Council of Catholic Women; the Rev. Christopher Sullivan, O.M.C. At the close of meeting, the Most. Rev. William R. Griffin, Bishop of rosse, congratulated the women on their activity and ouraged them to continue their very good work during year to come.

Irs. A. E. Blaschke, LaCrosse, was elected president of Diocesan Council.

EAT FALLS COUNCIL OF CATHOLIC WOMEN

HE Great Falls Diocesan Council was wonderfully privileged in that for the first time in the history of esan conventions, its convention was held in conjunc- with the First Eucharistic Congress of the diocese.

he convention opened with a Pontifical High Mass at Ann's Cathedral, at which the Most Rev. Edwin V. Iara, Bishop of Great Falls, was the celebrant. At the ning session, presided over by Mrs. Edward Henen, esan president, Bishop O'Hara delivered a brief address "The Christian Social Order." Following the luncheon, delegates adjourned to St. Ann's Cathedral for general ration of the Most Blessed Sacrament.

uring the afternoon, the ordinary business of the con- tion was carried on, and at 6:30 p. m. the delegates ed the procession to the High School Stadium and red in the devotion of the Holy Hour. Adoration of Most Blessed Sacrament at the Cathedral was planned ning at 10 p. m., and Masses were said every half-hour m midnight until 7 a. m. on Tuesday.

uesday morning witnessed the ordination of four young to the priesthood in the Cathedral. On this occasion, sermon was preached by Rev. C. S. Lyons, C.S.P., of Francisco. Again at 1:30 p. m. the delegates joined eneral adoration.

t the closing meeting at the Ursuline Academy on Tues- evening, the addresses included "The Holy Eucharist he Lives of Catholic Women," by the Most Rev. Joseph nore, Bishop of Helena; "The Blessed Sacrament, In- ation of Women in Catholic Action," by Mrs. Francis Crowley, Lewiston; and "The Apostolate of the Catholic Press," by Rt. Rev. Msgr. Mathew Smith, Denver, Colorado.

At 11:30 p. m., a sermon was preached by the Most Rev. Duane G. Hunt, Bishop of Salt Lake. At midnight, a Solemn Pontifical High Mass was celebrated by the most Rev. Edward D. Howard, Archbishop of Portland, Oregon.

Surely no Council of Catholic Women has ever had a greater privilege than was accorded to the women of Great Falls.

NATIONAL CHRIST CHILD SOCIETY

THE first National Christ Child Society convention held outside the city of Washington took place May 3 and 4 in Omaha, at the invitation of the Most Rev. James H. Ryan, Bishop of Omaha, and was attended by delegates from 33 societies located in all parts of the United States.

Miss Mary V. Merrick, founder and national president of the organization, sounded the keynote of the meeting, "Save Youth to Christ," in a message delivered by her sister, Miss Mildred Merrick, Washington, D. C. The visitors were welcomed by Mrs. Dan A. Johnson, president of the Omaha Society.

Outstanding speakers included Bishop Ryan, Rev. Ralph Gallagher, S.J., professor of sociology at Loyola University, Chicago, whose subject was "Our Delinquent Children;" Rev. James J. Morrin, diocesan director of Catholic Charities, Omaha, whose address was on "The Spirit of the Christ Child in Social Work;" Mrs. Arthur F. Mullen, first vice president, and Mrs. James D. Reed, both of Omaha; Mrs. Paul O. Minser, St. Paul; Miss Mary A. Amberg, Chicago; and Miss Weltha Kelley, St. Louis. The organization pledged further cooperation with the National Council of Catholic Women, with which it is affiliated.

ARCHDIOCESE OF DETROIT, MICHIGAN

IT IS most encouraging to announce that the organization of an Archdiocesan Council of Catholic Women is being carried on now in the Archdiocese of Detroit. Under the leadership of the Most Rev. Edward Mooney, Archbishop of Detroit, Mrs. E. A. Skae, a member of the National Board of Directors of the N. C. C. W., is working out the program of organization.

On Wednesday, May 11, the members of the Catholic Women's League of Detroit, which has done such outstanding work in the Archdiocese for nearly thirty years, held their annual meeting at the League House. The reports of the many activities carried on by the League were presented.

The highlight of the afternoon came at the close of the brief talk by Archbishop Mooney, when he presented Mrs. Leon C. Finck with the Papal Medal, *Pro Ecclesia et Pontifice*, bestowed by Our Holy Father in recognition of her services in the League. Mrs. Finck was one of the founders of the organization 27 years ago, and has been its treasurer ever since.

DENVER DIOCESAN COUNCIL OF CATHOLIC WOMEN

AT THE opening of the diocesan convention, held May 10 and 11 in Pueblo, Colorado, the Most Rev. Urban J. Vehr, Bishop of Denver, celebrated Mass. The Very Rev. Thomas J. Nolihan, spiritual director of the Pueblo Deanery, followed his address of welcome with an inspiring interpretation of the message of the Apostolic Delegate to the National Council of Catholic Women. The message of Mrs. S. J. O'Day, diocesan president, also carried a strong spiritual note.

At the luncheon meeting, Bishop Vehr outlined the horrors of Fascism and Communism and showed that as atheism underlies these movements, there is a necessity of combating them by the application of Catholic philosophy and Catholic principles.

Reports from 100 affiliated groups were presented in the form of 50-word letter-grams. The work accomplished was further publicized through an unusually fine exhibit.

At the evening banquet the speakers were the Very Rev. Thomas D. Coyne, president of St. Thomas' Seminary, Den-

(*Turn to next page*)

N. C. C. W. Institute on Industry—June 19-25, 1938

THE second Institute on Industry sponsored by the National Council of Catholic Women will open Monday morning, June 20, at the National Catholic School of Social Service. Last year's effort proved such a success that the Council was encouraged to hold a similar meeting this year.

"Wages," "Social Legislation," and the "History and Development of the Labor Movement," will be the major topics studied during the week. Sister Vincent Ferrer, O.P., of Rosary College, River Forest, Ill., will direct the study of wages to be developed under the topics of "The Rise of the Wage System," "How Wages are Determined," "Catholic Teaching on Wages," and "The Present Rate of Wages in the United States." "The Family Wage" and "Wages of Women Workers," will be given especial attention.

The subject of "Social Legislation" will be presented by Dr. George Brown, of The Catholic University of America, under the following topics: "Origin of Modern Social Legislation," "Some Aspects of Modern Social Legislation in America," and "The Wagner Labor Act," "Minimum Wage Laws," etc. He will trace social measures dealing with workers in industry and their relations to the employer.

Dr. Elizabeth Morrissey, professor of Economics at the College of Notre Dame, Baltimore, and of the National Catholic School of Social Service, will present in six lectures the history and development of the labor movement, the reason for it and the theory and practice of social bargaining, morality work, strike settlement of labor disputes, and new trends in the labor movement.

These lectures will serve as the background for group discussions that will take place during the week. These round table talks will be directed by those actually engaged in some line of industrial life, those administering labor laws and outstanding leaders of Catholic social thought. The Right Rev. Msgr. Francis J. Haas, dean of the School of Social Science of The Catholic University of America; the Reverend R. A. McGowan, assistant director of the Social Action Department of the National Catholic Welfare Conference; the Reverend John P. Boland, chairman of the New York State Labor Relations Board; and the Reverend John F. Cronin, SS., of Saint Mary's Seminary of Baltimore, will each meet with the students enrolled at some time during the week.

The Institute is designed primarily for women workers to give them the opportunity to study industrial problems, stimulate their interest in problems of the whole econom order and to give them an understanding and appreciati of fundamental Catholic principles which should apply.

The National Council of Catholic Women recognizes t necessity for developing leaders with Catholic training the labor field and the Council has made a constructi start in this direction. It is the hope of the Council th those enrolled in the Institute may take back to their grou sound Catholic principles on the labor question. The fo lowing statement was made in a letter addressed to t presidents of diocesan councils:

"Our Council women have been justly proud of the N tional Catholic School of Social Service which our belov Father Kerby once called the 'consecrated tabernacle of great ideal.' The nucleus of another great ideal lies in o Institute on Industry. It offers us another channel for great work—that of reaching our working women with t Catholic social teaching as related to our industrial li and through them disseminating the teaching to their c workers."

Interest in the Institute is growing daily. A number applications have already been filed. Those in attendan at last year's Institute voted unanimously that the wo had been of inestimable value to them in broadening the horizon of thought and giving them a better understandi of current social and economic problems.

The Institute is under the sponsorship of the Nation Council of Catholic Women. Miss Linna E. Bressette, the Social Action Department of the National Cathol Welfare Conference and consultant for the N. C. C. W Industrial Committee, is in charge of the program ar arrangements of the Institute.

An attempt has been made to reduce the cost to a min mum. Twenty-five dollars has been set as the amount cover tuition, board and room. Those outside of Washingt entering are requested to live in residence. Non-residen will be charged a fee of six dollars.

A limited number of scholarships are available. The will be awarded on the recommendation of a committ organized for that purpose. Those interested should app to the National Council of Catholic Women, 1312 Mass chusetts Avenue, N. W., Washington, D. C.

Denver Diocesan Council—*Continued from previous page*

ver; Mr. George Kirk, of Pueblo; and Mr. Edward Mansfield.

The Rt. Rev. H. L. McMenamin and the Very Rev. John R. Mulroy were speakers at the luncheon on the following day, where Mrs. C. L. Ducy presided. Monsignor McMenamin, who is directing the state-wide campaign against objectionable literature, appealed for continued interest in furthering the drive and providing continued vigilance if the movement is to succeed. Commenting on the Denver Diocesan Council, Monsignor Mulroy declared there was no way of truly estimating its value. Mrs. O'Day was re-elected president for the current year.

ARCHDIOCESE OF ST. LOUIS, MISSOURI

THE annual convention of the St. Louis Archdiocesan Council of Catholic Women opened with an address by the Most Rev. John J. Glennon, Archbishop of St. Louis, the theme of which was a plea for piety and prayerful action.

The condition of the struggling rural parishes was presented by the Most Rev. Christian H. Winkelmann, Auxiliary Bishop of St. Louis, contrasting their meager resources and dire need for expansion with city groups who possess every facility for the adequate care of their members. Bishop Winkelmann urged that the Council continue its assistance to the Rural Life Conference.

Rural work was presented in talks on "Motor Missions" by the Rev. Joseph E. McIntyre and the "Council Work from a Deanery Viewpoint" by Mrs. Margaret M. Brooks. Urban groups presented "Liturgical Music" by the Re Sylvester I. Tucker and "Catholic Action and Youth" the Rev. Emmet P. Crane.

The fifteenth annual convention closed with a luncheo for about eight hundred, at which a number of speaker with a general theme of "Service," were presented by th president, Mrs. D. J. McMahon. Dr. Leo Kennedy, dean the St. Louis University School of Education and Soci Sciences, speaking on "Parent Adult Education," praise the National Council of Catholic Women and the work th it has accomplished in this field.

DIOCESE OF FORT WAYNE, INDIANA

LOGANSPORT, Indiana, was the scene of the fifth annu convention of the Fort Wayne Diocesan Council. H Excellency, Bishop Noll, was celebrant at the Pontific Mass with which the convention opened, and the Rev. L Hildebrant preached the sermon. Approximately 7 delegates, representing 174 parishes, attended the two-d conference. The convention theme—"Clean Christian Li ing"—was discussed at the various sessions in its relatio ship to all phases of social, civic, religious, and cultural lif

The discussions throughout the convention gave tes mony of the work of the Council, particularly in the dri for clean literature. The wonderful work accomplished this field by the Fort Wayne Diocesan Council of Catho

›men under the leadership of Bishop Noll has been an entive to similar work in many dioceses.

Other topics discussed were sponsorship of a youth pro-ım, charitable projects, P. T. A. and study clubs. The ıvention renewed its promise of active interest in the ›port of the National Catholic School of Social Service. Among those who addressed the convention were Mrs. rl R. Reynolds, first vice president of the N. C. C. W.; s. Eugene McCarthy, member of the Board of Directors the N. C. C. W., and president of the Cleveland Diocesan ıncil of Catholic Women; and Mr. Leo F. Dohn, chair-n of youth activities in Milwaukee.

Mrs. J. J. Whitehead, Logansport Deanery, was elected cesan president to succeed Mrs. Alvina M. Killigrew.

OCESE OF WHEELING, WEST VIRGINIA

HE Sacred Heart Church, of Powhatan, was filled to capacity Easter Monday when Catholics from the Blue-d Deanery of the Wheeling Diocesan Council of Cath-: Women attended a rally which opened with a Solemn gh Mass. The Rev. John McNulty, Pocahontas, was celebrant; the Rev. Lawrence Becker, Logan, dea-; and the Rev. Raymond Judge, Wytheville, sub-deacon. sermon on "Catholic Action" was preached by the Rev. ›rge I. Walter, Wytheville.

At a meeting of the men's group, Angelo Lanzi, president the parish council of men, presided and introduced the ›ject for panel discussion, "The Catholic Theory of the ›te." Papers were read on "Society and Self-Government" William Kearns, Jr.; "Divine Rights of Human Liberty," Frank Herman; "Individual and Government," by F. D. ›ley. The work of the Rev. Martin J. Egan since he came Powhatan in September, 1932, was commended. He was first to start religious vacation schools in that vicinity. The projected Equal Rights Amendment was discussed the women. "Legislation in the Interest of Women," was en by Mrs. G. L. Cox; "Industrial Aspect of the Equal hts Amendment," Miss Rose Sinicrope; "Catholic Posi-n on Labor Legislation for Women," Mrs. William arns.

Miss Angela Craft, president of the Deanery Council of Catholic Women, led the young people in a group discussion on "The Campaign for Clean Literature." Prior to this discussion there was an exhibit of the work done in the youth clubs of the parish.

The guest register showed over 200 were present.

LINCOLN DIOCESAN COUNCIL OF CATHOLIC WOMEN

INCREASED interest in Confraternity of Christian Doctrine and P. T. A. work was evidenced in the reports of the various chairmen at the fifth annual convention of the Lincoln Diocesan Council held at Lincoln. Participation in the campaign against indecent literature was urged on the Catholic women.

"It is time for women to organize to strike out vigorously against the indecency prevalent in the world today," said the Most Rev. Louis B. Kucera, Bishop of Lincoln, in his address. "While home is the first place for the influence of a woman, woman must act outside the home to counteract the subversive forces of irreligion and immorality," His Excellency said.

In a talk entitled "Swindling the Public," the Rev. James F. Walsh, S.J., Creighton University, Omaha, showed that just as quack remedies are offered for physical ills, technocracy, Fascism, Communism, etc., are being offered to cure political and social ills.

N. C. S. S. S. COMMENCEMENT JUNE 14

THE closing exercises of the National Catholic School of Social Service will be held Tuesday, June 14.

The graduating class will be presented by the director, the Rev. Lucian L. Lauerman. His Excellency, the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, will award the diplomas. The address will be given by the Rt. Rev. Msgr. Thomas O'Dwyer, director of Archdiocesan Charities of Los Angeles and a member of the Board of Trustees of the National Catholic School of Social Service.

On Wednesday, June 15, the Master's Degrees will be conferred at the Catholic University of America.

The C. P. A. at New Orleans—*Continued from page* 22

after the manner of the Catholic Laymen's Association Georgia, contact the editor of the publication in question counteract the first article with another setting forth real Catholic position.

We hope," Bishop Gannon declared, "to stem and per-s wipe out entirely the old-fashioned attacks upon the ırch and the teachings of Jesus Christ." "We have en-ed upon an undertaking promising very great good for nation and for the Church," he added.

Howard J. Klippert, manager of *The Catholic Courier*, hester, outlined suggestions for Catholic newspapers king to obtain national advertising, and William P. onnell, managing editor of *The Catholic Northwest gress*, Seattle, urged a $10,000,000 fund, which he said ld be raised through gifts and bequests, for the general ancement of the Catholic Press. H. E. Desmond, gen-l manager of *The Catholic Herald-Citizen*, Milwaukee, phasized the buying power of Catholic families as a point e made in selling advertising in Catholic publications.

ddressing the Circulation Session, the Rev. Thomas J. ndergast, business manager of *The Guardian*, Little k, suggested that the periodic censuses of different ishes be made general, and that they be utilized to ascer-what Catholic publications are being read in Catholic es, and generally to foster the cause of the Catholic ss. A. J. Wey, general manager of *The Catholic Uni-e Bulletin*, Cleveland, presided over the joint Advertis-and Circulation Sessions.

strong building up of the editorial page of Catholic lications was advocated, and scrupulous care in the use riticism was urged, at the Editorial Session, over which Rev. John J. Gough, editor of *The Catholic Light*, Scran-presided. Richard Reid, editor of *The Bulletin*, Au-a, Ga., recalled the late Bishop William Turner's characterization of the Catholic Press as "the freest press in the world," but warned that this freedom must be exercised within the bounds of truth and charity. The Rev. Thomas J. Drury, editor of the *Texas Panhandle Register*, Amarillo, urged that the manner of the Catholic newspaper be "unoffensive but sure," and that the editor strive more to serve and interest his readers, than to please himself, always observing the requirements of truth and propriety. A recognition of the true status and power of Catholic papers in American life was the plea of Roger Baudier, associate editor of *Catholic Action of the South*. "We are," he said, "too prone to bask in the glow of praise. We must be more aware of our real task. We must be an inspiring array of crusaders, not mere Don Quixotes."

Recording the continued advance in the number of Catholic newspapers in this country and reporting also a large increase in the number of subscribers to the News Service, Frank A. Hall, director of the *N. C. W. C. News Service*, expressed in his statement to the C. P. A. meeting the view that the Catholic Press during last year exerted greater influence than ever, not only among Catholics but also among the American people generally. Not content, however, with this progress, the Catholic Press "has experienced a new period of self-searching," and "it has shown a healthy impatience to better itself and its methods," Mr. Hall said.

Stating that two new diocesan papers were established in the last 12 months, and that 15 new Catholic papers have been established in the last five years, Mr. Hall said the *N. C. W. C. News Service* is now serving the largest number of subscribers in its history—121 in 22 countries, a net increase of 10 subscribers in the last year. He also reported a broadening of the News Service's facilities for the world-wide collection of Catholic news and news of interest to Catholics as such.

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